

The Messenger

Dr A H Strickler
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"As the Truth is in Jesus."

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THE MESSENGER.

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TERMS.

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Poetry.

THE DAY OF SMALL THINGS.

O Truth! O Freedom! how are ye still born
In the rude stable, in the manger nursed!
What humble hands unbar those gates of morn,
Through which the splendors of the new day burst!

What! shall one monk, scarce known beyond
his cell,
Front Rome's far-reaching bolt, and scorn
her frown?

Brave Luther answered, YES!—that thunder's
swell
Rocked Europe, and discharged the triple
crown.

"Whatever can be known of Earth we know,"
Sneered Europe's wise men, in their small
shells curled;
"No!" said one man in Genoa; and that No,
Out of the dark created this New World.

Who is it will not dare himself to trust?
Who is it has not strength to stand alone?
Who is it thwarts and balks the inward must?
He and his works like sand from earth are
blown.

Men of a thousand shifts and wiles, look here!
See one straightforward conscience put in
paw!

To win a world! See the obedient sphere,
By bravery's simple gravitation drawn!

Shall we not heed the lesson taught of old,
And by the Present's lips repeated still,
In our own single manhood to be bold,
Fortressed in conscience and impregnable
will?

We stride the river daily at its spring,
Nor in our childish thoughtlessness foresee
What myriad vassal streams shall tribute
bring,
How like an equal it shall greet the sea.

O small beginnings, ye are great and strong,
Based on a faithful heart and wearless brain;
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain!
—James Russell Lovell.

Communications.

For the Messenger.

MENTAL CULTURE vs. CHRISTIANITY.

Modern rationalists are constantly asserting, that our present status of civilization is altogether the result of a continued mental development. They are fond of rehearsing, for the hundredth time, the differences of the facial angle in the various races, and grades of civilization; tracing a gradual growth of the skull upward and forward, from the low, retreating forehead of the rude and savage South-sea islander, to the bold, prominent forehead of the cultivated Caucasian. From this comparative measuring of skulls, they conclude, that we have developed from a remote ancestry with foreheads like those of the rude savages that roam the unexplored wilds of Africa. Development of brains is with them the civilizing power of the world; and when men shall have become as highly civilized as they are, that is, hold the views they hold, then will come their millennium. They say that men have become better, just in the degree that knowledge has advanced and become more general. They ignore the influence of Christianity altogether; they put effect for cause, and cause for effect. The truth is,

that just in the degree that men have attained a purer Christianity, and consequently a better and higher morality, has intellectual culture advanced and become more generally disseminated among the masses of mankind. But, to such a statement these apostles of reason, as they claim to be, would answer with a broad negative; some even go so far as to assert, that Christianity has been, and still is, a hindrance instead of a help to culture and progress.

When such baldly atheistic doctrines are publicly proclaimed by such men as Ingersoll, Underwood, and Bennett, the Church, and Christian people generally, need not feel greatly concerned about the matter; though it is a great mistake to suppose, that we should pass such men and their sentiments by in entire silence.

But when an institution like Harvard College, proceeds tacitly on the assumption, that such rationalistic doctrines are true, it is time that men should stop and think. Is the great madness of France of a century ago to be reproduced in our own fair land? We hope not.

It may be asked, What has Harvard done to merit criticism? Why should any one raise a protest against anything that is done by the foremost institution of learning in the land? True, no great infidel doctrine has been openly proclaimed and published to the world by that institution, but straws show which way the wind blows.

Several years ago it was stated, that Herbert Spencer's work on Psychology was recognized as a text-book on that subject at Harvard. Of course, it may be said, that men of learning should be acquainted with the various schools of philosophy, modern as well as ancient, and hence the propriety of recognizing Spencer as a text-book. If Harvard had stepped aside from strict orthodoxy no further than this, we would not be disposed to criticize. But unfortunately she has gone further, and, it is said, about to go further still.

From a paragraph in the MESSENGER, of Nov. 24th, we learn, that the Seniors at Harvard are no longer required to attend church, and that the library is open on Sunday afternoons. And further still, that it is rumored that next year morning prayers will be discontinued.

These, it cannot be denied, are so many steps in the direction of atheistic rationalism. The Seniors have so far advanced in intellectual development as to have gotten beyond religious services. The library is to them of more account than the preaching of the Word of God. They may set aside the fourth commandment, and pursue secular or mercenary objects on the Sabbath. Why is this allowed unless the observance of the Sabbath be considered, as Ingersoll would put it, a relic of barbarism, and not a divinely appointed day of rest?

This is certainly wandering rather far away from the fold of the Most High; but, it seems, the limit has not yet been reached; daily morning prayers are also to be abandoned. Why abandon morning prayers, unless it be on the grounds of a belief, that there is no overruling Providence, to whom we owe thanks for past blessings, and whose guidance and protection we need for present and future welfare? No other reasons are sufficient to warrant the change. We do not suppose, that the faculty of Harvard teach such palpable atheism to their classes, and thus expose themselves to the charge of infidel teachings; but, if the reports referred to be true, such doctrine is unquestionably acted out in the management of the institution, and must, therefore, be deep rooted in the lives of those who have the control of affairs. The leaven of rationalism must have been at work there for decades, and the thousands of young men, who as students frequented these halls of learning during all these years, must have been inoculated, to a greater or less extent, with the virus that was slowly and secretly poisoning the religious life of those who filled the professors' chairs.

Mental culture and religion are, it would seem, to be entirely separated at Harvard. Such a course can prove nothing short of a Dedelian flight. Christianity found intellectual culture groveling in the mire and filth of pagan superstitions. It kindly lent a helping hand, raised learning out of its degraded condition to one of honor, and has

continued to uphold it for centuries. If this sustaining power be now withdrawn from intellectual culture, it can no more continue to subserve the ends it now does, than could Dedelus of old maintain himself in the air, after his wings had been melted off his back.

G. A. Z.

DEPARTMENT OF MISSIONS.

By Superintendent.

TRIP TO NORTH CAROLINA.

In the written instructions prepared for us, we are required to attend the meetings of the different Classes; but as this could not be done in the case of the North Carolina Classis, we availed ourselves of the first opportunity that presented itself, to visit as many of the churches within its bounds, as we could reach in a single trip. The fact, that the chairman of the Missionary Committee of Classis urged us to come on and examine the ground, with the view of prosecuting future missionary operations, was the particular inducement that led us to undertake this journey.

Newton, Catawba County.

We left Lancaster on the 31 of November, and remained over night at Washington with brother Sontag, who had just been ordained there as our missionary by a committee of the Maryland Classis. We were much pleased to learn, that the mission is doing well under its new pastor, that harmony and peace prevail, and that its prospects are highly encouraging. What seems to be now most urgent is for our different charges to pay in the amounts assigned them by the Classes for the erection of a suitable house of worship. As soon as this is once accomplished, the mission will be permanently established, and its success with the divine blessing, assured. Next day early, we started southward, by the Virginia Midland, in pleasant cars, with a free ticket to Danville (for which the thanks of the Board are due to Dr. Fisher, who secured it for us through a brother of his at Alexandria), and arrived at Salisbury, North Carolina, some time in the night, which seemed very far from home, but really not much farther than some points in our own State, which we are accustomed to visit.

The next day we reached Newton in time to attend an exhibition in the afternoon of one of the literary societies of Catawba College. The exercises were held in the chapel of the new central building, just added to the wing, which has been in use for some time. We regarded the performances, including the music, as very creditable. The audience were pleasantly entertained by a German declamation, which few understood but the writer. In the evening, we delivered one of our astronomical lectures to a large audience, which closed the exercises of the college year, and helped to pay our traveling expenses. This institution is under the presidency of the Rev. J. C. Clapp, assisted by the Rev. J. A. Foil and the Rev. Mr. Kline. It is showing signs of growth and progress, and is gradually recovering from the losses it suffered during the war, when its entire endowment was swept away. It is doing a good work, enjoys the confidence of the community, and has a future before it. It is of the same grade as Palatinate College at Myerstown. There is a vacancy at present in its faculty, and an opening for a young lady competent to teach vocal and instrumental music, where she might be useful and do well for herself. On the Sunday following, the communion was celebrated in the Reformed Church in the town, where we had an opportunity to see our people in a good place. Their names and faces were all familiar, and we could scarcely divest ourselves of the impression, that we were not in one of our Northern churches. Their ancestors, they all told us, had come from Pennsylvania more than a century ago. We felt that we were among our kindred, and that our fellowship in God's house with kindred minds here on earth was like to that above.

Hickory.

On the Monday following this refreshing day of rest, we went with Prof. Clapp to Hickory, a growing, enterprising town, full of push and enterprise, evidently aiming, like Newton, at making itself useful and becoming a business centre. They are both on the right track. Here we found an old

college friend, the Rev. Jeremiah Ingold, whom we had not spoken to for more than thirty-five years. Like the rest of us, he has had his ups and downs. For a number of years, he was compelled, by ill health, to lay aside the pastoral staff, but with returning strength, he is again at work in his old field, in which he will be relieved of a part of his burden by the Rev. A. S. Vaughan, who has just recently located at Hickory. Brother V. was called to this place a short time ago, with the view of establishing a Female College or Seminary, under the auspices of the Reformed Church. With a singular degree of unanimity, all the other Protestant denominations of the place have united in supporting this enterprise, and it has already commenced its instructions under competent and highly-cultivated female teachers. A member of the Reformed Church has presented some twenty-five acres of ground for the use of the new institution, to which some twenty more are to be added for ornamental purposes; and the citizens of the town have subscribed about three thousand dollars for the erection of a wing of the proposed new building next spring. In the evening we preached in the Reformed Church, where again we met with familiar German names, with a sprinkling also of the Scotch Irish. We found we were in the native country of the Shufords, a name not unfamiliar to our ministry and laity in the North. Mr. Vaughan, it is understood, has removed to North Carolina, with the full purpose of devoting his energies, in connection with the school, to the building up of the Reformed Church within the bounds of the Classis. We can readily understand how both Newton and Hickory, locations for the education of the sons and daughters of the Church, may become centres for missionary work in the surrounding country. We also understand, that this is the idea of the brethren living in these places, and trust, that with the divine help they will be enabled to realize such an expectation. Only let them seek to emulate in spiritual things the spirit and enterprise of the business men in building up these towns, and they will be the means of accomplishing much for the cause of Christ, and much for the old North State.

Lincolnton.

On Tuesday, November 9th, we started with Brother Foil, chairman of the Missionary Committee of Classis, for Lincolnton, in the county immediately south. It is an old town, where emigrants from our own State settled a long time ago—before the revolution—the Hokes, the Ramsours, the Michaeles and others, whose names are familiar. Near by is Ramsour's Hill, where a bloody battle was fought between the patriots and the Tories during the revolution. Scattered about the graves of the dead are still seen in enclosures—buried where they fell in the bloody fray. This is the place, where the Rev. J. G. Fritchey settled when he came from the North, and gathered together an interesting congregation. But at present only a few are left that belong to the Reformed Church. For the most part, our members have gone elsewhere. We preached in the evening in the old church to an intelligent audience. The next day we wandered through the graveyard, where the character and number of the monuments show, that our Church at one time was well represented in the community by its social standing. We stood by the monument of the Rev. S. S. Middlekauf, for a short time the pastor of this church, and were told that if he had lived, the flock would not have scattered. But, as regards that, we do not know. He died young, favorably known to many of us. At present, Lincolnton is supplied once a month by Brother Foil, under the direction of Classis. With some missionary aid, the congregation, we believe, might be revived. Lincolnton needs another Protestant Church, and if its good Christian citizens were asked whether this is so, they would, no doubt, all answer in the affirmative.

Concord, Cabarrus County.

Going still farther south, we came to Charlotte, a large and flourishing town or city, near the South Carolina line, where there used to be a United States mint, and then turned northward and came to Concord, a busy and active place, numbering probably 2,000 inhabitants, including its environs. It is a cotton centre, a large amount of cotton

being raised in the county, some of which, we were told, came to Lancaster city. Here we were met by the Rev. G. Dickie Gurley, who was sent to this place a short time ago by the Committee of Classis, with a view of building up a Reformed Church. He found some fifteen or twenty members, who were willing to go into an organization, persons of standing and influence in the community. Among the rest was Mrs. Fetzler, the widow of the Rev. Samuel J. Fetzler, who ended his earthly labors some years ago in North Carolina. She is a widow, indeed, and with her grown up sons and daughters around her, some six or seven, with their warm love for the Church of their fathers, would, in themselves, be a large enough nucleus with which to start a mission. Brother Gurley, at present, preaches in the Court House, expects to start a small classical school to assist in his support, and to go forward in the work of building up a church. He has made a favorable impression wherever he has been, and with a little help from our Board, we think he will be successful, and prove to be a useful worker in the Classis. We delivered a public lecture in the Court House, formed the acquaintance of some of the prominent persons in the community, and learned, that the establishment of another Christian Church in Concord would be regarded with favor by the citizens generally.

Moffitt's Grove.

On the 12th we went further northward to Thomasville, in Davidson county, where we met the Rev. J. W. Cecil, who took us a few miles into the country to preach for his congregation at Moffitt's Grove. We were late, and the people had been waiting for us for over an hour, but they were all there and the house was crowded. For some years Brother Cecil was without a charge, and was compelled to devote himself to agricultural pursuits. But he found time to preach to his neighbors, and the result was the Moffitt's Grove Church, which numbers some forty or fifty members, many of whom are poor. We regard him as well qualified for work of this kind, and believe that if Classis or the Board would extend to him some aid—at least enough to pay his traveling expenses—he might be the means of performing useful missionary work in building up new churches in the Classis.

Homeward Bound.

Finding that our physical strength was waning, and thinking that it was best to let well enough alone, we concluded to start for home on the 13th, although it was our original purpose to spend a second Sunday in North Carolina. We arrived late at night in Baltimore, and then rested the Sabbath day, according to the commandment. With our friends, we worshiped in the Third Church, and found the congregation *en rapport* with their pastor, Brother Clever. We saw quite a change there as compared with the condition of things which we witnessed a few years ago, when we had occasion to visit this Church—a people once jarring, discordant, disintegrating, on the verge of dissolution, but now peaceful, united, happy and free. For all this, let God be thanked.

Impressions.

Our trip has convinced us, that there is room for the spread and increase of our Church in North Carolina. There is a belt of some seven or eight counties extending from the north to the south, largely settled by emigrants from Pennsylvania, many of whom are members of our Church, quite equal to their cousins and relatives in this State in intelligence, culture and social standing. In the three or four counties through which we passed, we found the Reformed people were honored and respected. In the recent elections, two of them, Finger and Foil, were elected to the State Senate, and one, Heilmann, to the House of Representatives. A lawyer, Merrill, a son-in-law of Rev. Ingold, claims that he was elected to the Legislature, but, for the present, that is contested. The churches are endeavoring to build up literary institutions, and the desire seems to be general, that something should be done in the way of missions. The peace-movement has had a good effect in this part of the Church. With a little help and sympathy from the churches in the North, we believe that the Classis of North Carolina will enter upon a new career of growth and prosperity, and at no distant day—not more than a few years—provide for its own destitutions. As we are coming together as a Church more and more in the bonds of unity, let us lengthen our cords as well as strengthen our stakes.

Family Reading.

MARY'S BROODINGS.

"His mother kept all these sayings in her heart."

As o'er the cradle of her Son
The blessed Mary hung,
And chanted to the Anointed One
The psalms that David sung.

What joy her bosom must have known,
As, with a sweet surprise,
She marked the boundless love that shone
Within His infant eyes!

But deeper was her joy to hear,
Even in His ripening youth,
And treasure up, from year to year,
His words of grace and truth.

Oh, may we keep His words like her,
In all their life and power,
And to the law of love refer
The acts of every hour!

—William Cullen Bryant.

OVER SUNDAY.

BY "ELEANOR KIRK."

"Not enough to last over Sunday, you say?" "No, by to-morrow night we shall have literally nothing to eat in the house."

John Burnham glanced from his mother, who looked very pale and worn, to his boots, which were also worn, and somewhat pale, for the blacking box had been empty days before, and John had drawn so heavily on the reserve stock in the blacking brush that it would no longer make a mark.

John Burnham was tired out. It is no exaggeration to say that he had walked hundreds of miles in the last two months in search of work, and now, though he pretended to make light of the situation as well as his own fatigue, his patience was nevertheless almost as dilapidated as his boots.

Three months before this story opens, John had left college to attend the funeral of his father, who had died very suddenly. After this sad event it was discovered that all their worldly possessions would have to be sold for the benefit of their creditors. This was a hard blow to Mrs. Burnham, who knew nothing of her husband's financial affairs, and supposed there would be money enough in the future, as there had always been in the past, for luxuries as well as necessities. There were only three members of this family—Mrs. Burnham, John, who was a few days past nineteen, and Gertrude, a little girl of ten.

"Nothing for over Sunday?" John repeated. "Of course there must be something for over Sunday. As far as I can recollect, there has never been a Sunday without something to eat, and I presume day after to-morrow will be like other Sabbaths."

"Poor people sometimes pawn things, I have been told," Mrs. Burnham remarked, plaintively, "and if worst comes to worst, there are your grandmother's silver spoons, John."

"I'd as soon pawn my grandmother's tomb stone!" John replied, with a touch of temper. "No, no, mother, don't let's talk of that yet," he continued, "we'll manage for over Sunday and all the rest of the days, see if we don't."

"Oh, John! it grieves me so to think that you had to leave college, you with your talents and your taste for learning," Mrs. Burnham remarked, it seemed to her son, for the millionth time.

"I do wish you would try to skip that, mother," John replied, in his earnestness falling into college slang. "It is all right or it wouldn't be so. I might have grown into a prig, or a spoon, or something worse. It is so easy, mother, to be something worse."

"But, my dear boy, it is a great disappointment to you," the lady replied. "I heard you say once that you would rather have finished your course, than to have been heir to a million."

"What has that got to do with it?" John responded. "For all I know, my preference may be in utter opposition to true development. That which we dislike may be the only treatment that is good for us, and, mother, if this principle isn't true, there is nothing true in the universe."

For answer, Mrs. Burnham sighed. She didn't quite know what to make of her son. He had made few professions, but when it came to the test, his philosophy answered the purpose. Hers had only been good for prosperity. The exigencies of poverty had tried it and found it wanting.

John fell to brushing his clothes, and his mother sighed again.

"There is a lingering remnant of aristocracy about my appearance, mother," he began again, in a lighter tone, "which is very much against me when I go in with the fellows who strike the big ticks of the world. They regard me as if I were a sort of *homo naturae*, and when they find out what I want they seem to think it is prodigiously funny. I'm off

now," and the young man kissed his mother affectionately. "If I am not back at the usual time, don't be worried, because in that case I may have struck a job. In our condition, mother, there is something very depressing in punctuality."

There never was the slightest sadness or indecision in John Burnham's manner when he was with his mother, but now, at a safe distance from the house, he stopped to consider which way it was best to go. He felt as if he had used up everything in every direction, and for a moment a beggarly, shame-faced feeling took possession of him. It seemed to him as if the very stones of the street he had traveled over so much, knew of his poverty and his inability to lessen it.

"This'll never do," he said to himself. The question is, have I, or have I not, a right to look for a living? If I have, what is there to be ashamed of? There must be something radically wrong in a fellow's make up to get into such a pickle as this."

John had turned down a side street in order to have his growl out, as he told himself, and by so doing to exorcise the demon of shame that had taken possession of him. It was the first time in all his long and exhausting struggle that he had felt ashamed of his poverty, or too tired to keep on trying for work. Physical fatigue was no doubt the cause of this mental unrest, but the determined young man fought like a hero, and of course came off conqueror. As he walked slowly along trying to decide in which direction he should turn his steps, a man passed him with some circulars. John watched him a moment, and noticed that the announcement which had seemed important enough to call public attention to, was in almost every instance thrown carelessly into the yards instead of being left at the houses. He picked up one and found it to be an advertisement of the opening of a new grocery store, with a list of articles and their prices, which were certainly very cheap.

"I'll go for this," he said, and throwing off his fatigue as he might discard a coat he was tired of, started himself for the street and number.

"Have you any route which hasn't been worked?" he inquired of the proprietor.

"Why?" the gentleman asked. "Because if you have I want to take it, and if I don't bring you some customers it must be because folks don't read the circulars."

"All right," was the hearty answer, "we can give you a job; but I shouldn't suppose you had been used to this business."

"Never mind about that," said John, "I want the work, and I'll do it to the best of my ability. If I work till to-morrow afternoon, I shall hope to be paid at that time, on account of needing the money for over Sunday."

It was a small sum, but it would keep the wolf from the door, and there would be plenty of business, John found, for a part, at least, of the following week. His request was acceded to, and the young man loaded up with the advertisements.

"I guess you'll get along," the proprietor remarked, encouragingly, and John hurried off to his new, and certainly not very congenial, employment. He had noticed everything about the store, and those connected with it. His intuitions were keen, and his impressions reliable, and feeling sure that this was an A 1 grocery store, he determined that he would make other people think so also. Not a circular went astray on this route. They were not left to blow about the streets, or litter up the sidewalks. Whenever he rang a bell, he handed in the notice with a few pleasant words calling attention to the popular prices, and in almost every instance was sure he had made the proper impression.

"Oh! but, John, such hard and such disagreeable work!" his mother exclaimed when she found out what he had been doing.

"And so anti-respectable!" he laughed. "Despise not the day of small things," he continued. "I have heard you read that sentence many times, and also, 'whatever your hands find to do, that do with all your might.' I, you see, am getting the meaning out of those things which folks generally slide over so glibly, and I think I shall live to see the day that I am glad of it."

A paragraph in Sanscrit would have been about as intelligible to Mrs. Burnham. She shook her head sadly, but refrained from discouraging remarks.

All the next week John carried circulars from house to house. It was hard work, and took all the nerve and courage he possessed, but not once did he falter or complain. Toward the end of the week the proprietor encouraged him by telling him that he had had more calls from the houses he had visited, than from all the other houses put together.

When the young man received his

pay on Saturday night, his employer said pleasantly:

"Burnham, I've been [wondering if you couldn't buy goods."

"I should like to try," John replied. "You have got more grit and thoroughness in you than any man in my employ, and I don't intend to lose sight of you," the gentleman went on. "You've got brains as well as grit, and if you can be contented to be my right-hand man, I wait you."

After this there was a good salary, peace and plenty all brought about by the young man who wasn't too proud to peddle circulars, and who literally "did with all his might whatever his hands found to do."—*Methodist*.

THE LEAFY CLOSET OF PRAYER.

Along a mountain-stream, skirted with trees and alders, near the village of Ellington, Connecticut, there was a well-trodden foot-path that led from a cottage to a place of prayer. At the close of the day a mother was wont to leave the cares of her family, and in the quiet of this secluded spot to hold sweet communion with God. One summer evening she was criticised by a neighbor for the seeming neglect of her family, and for this habit of stealing thus "awhile away." When she returned home her heart was much pained at what had been said. So she at once took her pen and wrote in answer to the criticism. She headed it, "An Apology for my Twilight Rambles, Addressed to a Lady."

This mother was Mrs. Phoebe H. Brown.

In 1824 she gave Dr. Nettleton permission to issue it in his "Village Hymns." The first verses of the original hymn commenced thus:

"Yes, when the toilsome day is gone,
And night with banners gray
Steals silently the glade along,
In twilight's soft array,

"I love to steal awhile away
From little ones and care,
And spend the hours of setting day
In gratitude and prayer."

One of the "little ones" for whom she was thus accustomed to pray was Rev. Samuel B. Brown, D. D., who has just rested from his labors as a missionary in China and Japan. What an example for praying mothers! And what an apt illustration of God's promises!—showing that those who resort to "the secret place of the Most High shall abide under the shadow of the Almighty," and that when we pray to Him in secret He shall reward us openly.

HOW TO KEEP YOUR FRIENDS.

In the first place, don't be too exacting. If your friend doesn't come to see you as often as you wish, or if she is dilatory about answering your letters, don't make up your mind at once that she has grown cold or indifferent, and above all, don't overwhelm her with reproaches. Rest assured that there is no more certain way of killing a friendship than by exactions and upbraidings.

It is quite possible that your friend may have other duties and engagements whose performance employs the very time you would claim, and instead of being neglected you are only waiting your turn. Perhaps she comes to you in her rare intervals of leisure to be rested and cheered and helped by your affection and sympathy. But is she likely to find cheer or comfort in your society if you meet her with doubts, with coldness, or with a sense of injury, and insist on a full account of how she has spent her time, and whether she could not possibly have come before?

In nine cases out of ten she will go away feeling that she is injured by what you consider affection, and that your friendship is a trouble rather than a help.

BERNARD DE MORLAIX.

The Church has no sweeter, soul-inspiring, hymns than those taken from "The Celestial Country," written by Bernard, Monk of Cluny.

He lived in the twelfth century, when the Church was torn by conflicting powers, when prelates and monks were alike corrupt, and the spiritual life of the Church was committed to the faithful few, and kept alive by them.

To his peace-loving heart the strife and turmoils of the world were a source of great sorrow, and as he lacked power and position to suppress them by force, he spent his time in writing, almost by inspiration it seems, the "De Contemptu Mundi," a satire upon the iniquities of the age. As a contrast to this world he first gives a description of that "celestial country," the new Jerusalem.

As we read this beautiful rhythm we can almost see the streets of gold, and to our mortal sense the pearly gates seem very near, and we would fain catch the strains of the harps and lyres mingled with the voices of the redeemed.

We see how dear peace was to him from these lines:

"There nothing is divided,
There nothing can be torn:
'Tis fury, ill, and scandal,
'Tis peaceless peace below;
Peace, endless, strifeless, ageless,
The halls of Syon know."

Can we believe that any one will enjoy that endless peace more fully than he does now?

It is evident how he longed himself to enter the new city, how his soul thirsted for living waters, and struggled to leave this prison-house of clay. For he says:

"For thee, O dear, dear country!
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep;
The mention of thy glory
Is unaction to the breast,
And medicine in sickness,
And love, and life, and rest."

And again let me quote:

"O sweet and blessed country,
Shall I ever see thy face?
O sweet and blessed country,
Shall I ever win thy grace?"

It seems as if inspiration alone enabled him to write his glowing descriptions of paradise, and we know that when they were finished he was ripe for those blessed mansions.

The great St. Bernard, of the twelfth century, the preacher of the second crusade, the one who was sent for, from Italy to Germany, again and again, to plead the cause of the Church, did not do so much for her as his contemporary, the humble monk of Cluny.

Let his work be prized more and more, let every Christian own a copy, and not only own, but read and love it.

Then will we be better fitted to behold the glory of "the great celestial city."

WILLING.

BY MARGARET J. PRESTON.

A king whose state was marvelous for splendor,
Whose royal city shone
Gorgeous with every grandeur that could render

Due honor to his throne,—

Had kept his son from court for sterner training,
Thro' disciplines profound,
The better so to perfect him for reigning
What time he should be crowned.

And now the day was set for his returning
From that far province where
Had passed his nonage; and the king was yearning
To hail the expectant heir.

So a proud embassy was missioned, bearing
Word that, probation done,
The monarch, who for years had been preparing
Fit empire for his son,

At length desired that he should take possession
Of his full birthright dower—
The honor, glory, good beyond expression,
Withheld until that hour.

What said the banished?—Did ecstatic pleasure
Give to his spirit wings,
Whose eagerness, in overmastering measure,
Outsoared the waiting king's?

Nay—when they told the message of the father,
There was a startled pause,
A strange, reluctant look, as though he rather
Would linger where he was.

Yet since the embassy was urgent, stilling
Whatever secret throes
It cost to leave his exile, he was "willing"
Half-sad, he said, "to go."

Ungracious heart!—to wound with hesitation
Such love!—to hear the call
Homeward, without one rapturous exultation—
"Willing"—and that was all!

—S. S. Times.

DEATH AND SLEEP.

FROM THE GERMAN OF KRUMMACHER.

The Angel of Slumber and the Angel of Death walked in brotherly embrace over the earth. It was evening. They lay down upon a hill not far from the dwellings of man. The vesper bell in the distant village ceased, and a melancholy stillness reigned.

As the night approached, peaceful and quiet, these two beneficent angels of humanity sat, as is their custom, in cordial embrace. Then the Angel of Sleep arose from his moss-covered couch, and strewed, with noiseless hand, the invisible seeds of slumber. The evening wind bore them to the quiet home of the weary husbandman.

Sweet sleep now enfolded in its arms the dwellers in the rural cottage, from the gray-haired sire, who leaned upon his staff, to the infant in the cradle. The sick forgot his pain, the mourner his sorrow, the poor his cares. All eyes were closed. After finishing his task, his good angel laid himself down again beside his stern brother.

"When the morning light breaks the world will praise me, their friend and benefactor," cried he, with joyful innocence. "O what joy to do unseen and

secret good! How happy are we, the invisible messengers of the good Spirit! How beautiful our peaceful task!" So spake the kind Angel of Sleep.

The Angel of Death looked upon him with mute sadness, and a tear like those the immortals shed stood in his large dark eye.

"Ah," said he, "that I could enjoy like you the gratitude of man! But the world calls me its enemy, and the disturber of its joys."

"O, my brother," answered the Angel of Slumber, "will not the good man at his awakening recognize thee as his friend and gratefully bless thee? Are we not brothers and messengers of one Father?" So he spake, and these guardian spirits of man tenderly embraced each other.

A BEAUTIFUL EPIGRAPH.

In a cemetery, a little white stone marked the grave of a loved little girl, and on the stone were chiselled these words: "A child of whom her playmates said, 'It was easier to be good when she was with us.' It is not that a beautiful epitaph? It is also full of suggestion to every one."

Useful Hints and Recipes.

Silk handkerchiefs should be washed with borax in tepid water with little or no soap, and ironed before becoming dry.

POP-OVERS.—Two cups of milk, two cups of flour, two eggs, butter the size of a nutmeg. Bake in cups.

CURRENT CAKE.—The whites of six eggs, one cup of sugar, half a cup of butter, half a cup of sweet milk, one teaspoon of soda, one cup currants. Rub the butter and sugar to a cream, add the milk, flour and beaten whites a little at a time till all are in.

APPLE CUSTARD.—Two eggs, six tablespoonfuls sugar, one cup cream; beat the mixture thoroughly and flavor strongly with lemon, unless some other flavoring is preferred. Then take a teaspoonful of stewed apples, mash them, and add them to the other ingredients; make crust and bake same as egg custards. They are delicious.

MOLASSES SPONGE CAKE.—One cup of molasses, one cup brown sugar, half cup butter and a half cup lard, three eggs beaten separately, half cup sour milk, one even teaspoonful soda mixed in the milk, two cups of currants, three cups of flour, grated rind of one lemon, one cup raisins and one even tablespoonful ginger, two teaspoonfuls cinnamon.

DRIPPING.—To form a good substitute for butter, in making pastry, the meat must be roasted with water in the pan to prevent the fat from burning; when the meat is cooked pour the dripping in a basin, and let it stand till cold, pouring off the gravy at the bottom, then place the dripping in the oven to melt, and the next day it will be quite fit for use, and will make excellent short pastry.

BAKED HAM.—Make a thick paste of flour and water (not boiled), and cover the entire ham with it, bone and all; put in a pan, on a spider, or two muffin-rings, or anything that will keep it an inch from the bottom, and bake in a hot oven; if a small ham, fifteen minutes for each pound; if large, twenty minutes; the oven should be hot when put in. The paste forms a hard crust around the ham, and the skin comes off with it. Try this, and you will never cook a ham in any other way.

TEA ROLLS.—The following will be found a good recipe for rolls: Two quarts of flour, into which rub a large spoonful of lard, one pint of cold boiled milk, one-quarter of a cup of sugar, one-half cup of yeast: make a hole in the flour. Pour in the liquid and let it rise over night; in the morning knead and let it rise until noon; then knead, and roll out, cut out with a round cutter, and butter one-half; turn the other half on to it, and let it rise until tea-time; bake in a quick oven.

CHICKEN CHOWDER.—Cut in slice or slices any remnants of cold roast or boiled chicken, and crack and boil the bones for an hour in a little cold water, with an onion and some parsley. Put your meat in the gravy thus obtained, with a very little canned or cooked tomato, say two tablespoonfuls, half a cup of cold boiled potatoes sliced, the same quantity of boiled corn, if you have it handy, and one tablespoonful of salt, or slice of pork which has been filled with a minced onion. Let all simmer for ten minutes; add a lump of butter, thicken the gravy slightly, and at the last break in one and a half pilot biscuits.

Miscellaneous.

IN FRUIT-TIME.

Yellow the harvest-fields with golden corn,
And the white-bearded bending barley ears
Nod in the soft south breeze; the poppy hides
Her scarlet glory from the noonday sun,
Amid their sheltering stems; the clover patch
Is flushed with rosy glories—and the lark,
His speckled breast gemmed with the morning
dew,
Springs up, with clear, shrill note, all-jubilant,
Toward the broad, blue heavens; the quivering
oats
Rustle their waving pennons, and the vetch
Her purple petals shows.

The orchard-lands
Teem with a wealth of fruit; the russet pear
Neighbors the red-streaked apple; dark-blue
plums
Their luscious tears let fall; green-gages swell
Beside the bloomy damsons; apricots
(Their golden globes leaf-hidden on the wall)
Perfume the air; and the pink, downy peach
Vies with the rosy-tinted nectarine
In dainty fragrance.

Ripening, hang the nuts
Upon the laden boughs; the clusters brown
Of russet hazels; the spiked, bursting husks
Of polished chestnuts; and the teeming store
Of yellow walnuts. Autumn-tide hath come
And pours from out her overflowing horn
Her welcome blessings on the grateful earth!
—Chambers' Journal.

AMERICAN INCOMES.

There is no table of the average duration of fortunes; but the statistics of business failures in the country since 1866, show that the average yearly failures ranged from 1 in 163 in the year 1871, to 1 in 75 in 1876. How many business men in a thousand fail, once or more, during their business lifetime, I cannot learn. The proportion used to be estimated, for New England, at 97 per cent. That is probably too high a figure for the business of to day, conducted as it is upon much shorter credits than formerly. But the proportion of traders who fail is probably not lower than 75 per cent. of the whole number.

How many of our people live upon their invested means? In 1868 our income tax returns showed 771,000 incomes of \$500 per year and over, and six million incomes of less than \$500. But these were not incomes from capital; they were mostly earnings or wages. Probably not one in a hundred of these smaller incomes, and not over ten per cent. of the incomes over \$500, represented the interest upon investments. In France, ten years later, the census returned no less than two millions of people, *rentiers*, who live entirely upon their invested means. In 1877 seven and a half millions of the people—one-fifth of the population—were enrolled as rentes-holders or savings-banks depositors; but it must be added that the savings banks do not often fail in France, and that sooner or later they are apt to fail with us. Most of these deposits are small ones. But no less than two millions of the French can say with Petrarch, *Parva sed apti mihi*, "It is little enough, but it will do for me."

Thus, in spite of the resources of the country, in spite of the almost universal search for wealth, and in spite of the fact that we have a great many rich men at any given time, we still do not have a large class of permanently rich men; we do not even have, like the French, a large class of persons who have a permanent though small competence. The rich American's wealth is extremely volatile; in nine cases out of ten it is "fairy gold." The old land-owners form the chief exception to the rule; especially in our large cities, where the increase of values has been great.

But if our class of permanently wealthy people is small, so also is our class of destitute people. We are fortunate in having few of the very rich or the poor, in having no such immense and harmful inequality of fortunes as we see in modern England. Our ill fortune is this, that our class of moderate competences is also small, that so few of us, in spite of our opportunities and our labors, have seized the good of even a small assured competence. The land is full of people who have not, on the other hand, and who are not likely to have, any assured competence, however moderate, but who have nothing to expect but labor to the end. That is, indeed, the appointed human lot for the majority in any community; but need it be, in a country of resources like this, so nearly the universal lot? Might not many of us avoid it by a greater care for a moderate competence, a lessened ambition for fortunes?—*T. M. Coan, in Harper's Magazine for November.*

Quarrel not rashly with adversities not yet understood, and overlook not the mercies often bound up in them; for we consider not sufficiently the good of evils, nor fairly compute the mercies of Providence in things afflictive at first hand.—*Sir Thomas Browne.*

Selections.

Men deride the self-conceit of power, but cringe to the injustice.

Great powers and natural gifts do not bring privileges to their possessor, so much as they bring duties.

Some people think it an excess of magnanimity to forgive those whom they have injured.

How many professors are there who would rather have sinful self satisfaction than crucifixion?

Spite is a little word, but it represents as strange a jumble of feelings and compound of discords as any polysyllable in the language.

Heart-work must be God's work. Only the great Heart-maker can be the great Heart-breaker. If I love Him my heart will be filled with His Spirit and be obedient to His commands.—*Baxter.*

Bear with yourself, but do not flatter yourself. Work effectually and steadily at the correction of your faults, yet calmly and without the impatience of self-love.—*Pencelon.*

"My soul is but a rusty lock,
Lord, oil it with Thy grace,
And rub it, rub it, rub it, Lord,
Until I see Thy face."
—Verse from old Puritan Hymn.

Whenever we feel pain or alarm at our opinions being questioned, it is a sign that they have been taken up without examination, or that the reasons which once determined our judgment have vanished away.

He liveth long who liveth well,
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Science and Art.

LOADS FOR FREIGHT-CARS.—It is but a few years since ten tons, or 200,000 lbs., were considered the maximum load for a freight-car, but the figures of the Western Weighing Association show a remarkable increase in this respect. During six weeks nearly 50,000 cars were weighed, and while the average of the different classes of freight ran from 23,760 (for machinery) to 29,925 (for ore), the maximum in nearly all cases exceeded 30,000, and for some classes of freight reached, respectively, as high as 35,000, 37,750, 39,300, 39,600, and even, in the case of ore, to the enormous weight of 48,500 lbs., or more than twenty-four tons. The Superintendent of the Association is satisfied that the various articles of freight enumerated, twenty-three in number, will average fully 27,000 lbs. per car, and the whole will not average less than 25,000 lbs. per car. The fact that such loads can be safely carried now is due partly to the vastly improved condition of the tracks as well as to the heavier construction of the car.—*N. Y. Daily Bulletin.*

POPULATION OF THE GLOBE.—Dr. Behm and Professor Wagner, German geographers of standing, who have devoted much attention to the statistics of population, have just issued a new edition of their calculations. They arrive, after great labor, at results which we quote, because they modify materially the estimate popularly current in Great Britain:

Europe,	315,929,000
Asia,	338,704,000
Africa,	205,679,000
America,	95,495,500
Australia and Polynesia,	4,034,000
Polar,	82,000

The world, 1,450,923,500. The calculation for Europe, which must be substantially accurate, is much larger than the usual one; but even then the immense bulk of humanity, ten in fourteen of mankind, dwells in Asia and Africa, a fact which the philosophers will do well to remember. The Londoner or Parisian is not exactly "Man."—*London Spectator.*

THE INTENSITY OF ARCTIC COLD.—The chronicler of Lieutenant Schwatka's recent expedition in search of the remains of Sir John Franklin records some interesting facts regarding the great cold of the Arctic regions. The lowest temperature met with by the company was 103 degrees below the freezing point or seventy-one degrees below zero, Fahrenheit, a degree of cold almost impossible to imagine by the people of more temperate climes. The effects of such intense cold upon the human system were not so marked in the case of the lieutenant and his companions as might be supposed, and even during a month in which the average temperature was sixty-five degrees below zero the health of the party remained unimpaired. The men adapted themselves as much as possible to the habits of the natives, feeding largely upon blubber and fat meat, by which the vital heat was sustained. Plenty of game was found by the adventurers, who were able to secure with their repeating rifles enough reindeer at one time to last them for several days. The difficulty of approaching these animals was often very great, for in the still cold air the step of a man upon the snow could be heard two miles away, and the grating of the sledge runners resounded like the clashing of tempered steel.

Personal.

President Hayes, according to Mrs. Grundy, has one near-sighted and one far-sighted eye.

Mr. Garfield can write with both hands at once, his left handwriting being from right to left.

Ex-Queen Isabella, now a fat, ungainly, but good-natured looking woman, drives about Paris in a handsome landau, drawn, not by horses, but by four mules.

Mr. Froude is reported to have said that a residence in Ireland for a few years is enough to deprive even an Englishman of common sense.

A Russian priest named Betschnastara, who, at the age of one hundred and thirteen, undertook a pilgrimage to Jerusalem, died on

board the Lloyd's boat *Espero* on the way from Alexandria to Jaffa.

It is not a little curious that Prince Bismarck's two greatest enemies, Prince Gortschakoff and Count Hary Arnim, are both staying in the same hotel at Nice, where they intend to pass the winter.

Mrs. Garfield is described as having a strong sense of personal dignity and much reserve of manner. She is clever and judicious, having a "business head," and planned not only her Washington house, but also the improvements of the Mentor cottage.

A-Ma-Peng, Secretary of the Chinese Embassy in Paris, has been appointed Ambassador at Vienna and Rome. He is 34 years old, and very rich. He speaks French fluently, and is a cousin of the Chinese Emperor.

Mr. Wendell Phillips was sixty-nine years old last Monday. His friends showed that they remembered it by sending him quantities of flowers. Several of his Irish admirers united in presenting him with a beautiful harp in flowers.

The people of Turin are very fond of the Queen of Italy. She has a guard of soldiers when she arrives in that city. Her smile is everywhere welcomed with cheers from an admiring populace in Italy. The Marguerite has become the national flower.

Items of Interest.

The total population of Delaware is 146,654.

Twenty of the expelled French Jesuits have taken a house at Taunton, Mass.

There were one hundred thousand barrels of apples frozen by the cold snap at Sodus, Wayne county, New York.

The Queen of Italy has made a gift to the Italian Roman Catholic Church of Boston of a bronze statuette of Augustus Caesar.

Soon Jerusalem will be robbed of its ancient attractions by that formidable vandal, Progress. The city is to be lighted with gas, and a horse railroad is to be run to the top of the Mount of Olives.

The other day a convert to Roman Catholicism took a house in London which had been tenanted by a beautiful lady who, after an interview with Sir James Hannen, had been released from the bonds of matrimony. Before taking up her residence in the house the convert called a priest to sprinkle it with holy water in order that it might be purified.

A society of Mormon girls, having for its object the breaking up of the plural-marriage system, has been discovered and broken up at Salt Lake City. The members took a vow to marry no man who would not pledge himself to be content with one wife. Five grand-daughters of Brigham Young had joined it.

Work still continues on the Mormon Temple at Salt Lake City, which was begun about twenty years ago. Already over \$4,000,000 have been expended, and the structure has hardly assumed shape. It is estimated that its total cost will exceed \$28,000,000. The contract has yet six years to run. It is to be built of Utah granite, and will be the finest building in the United States.

In Ireland 462 landlords own 5,000 acres each; 135 hold more than 10,000 acres each; 90 individuals own 20,000 acres each; 14 hold 50,000 acres each; 3 have 100,000 acres each, and one—the Marquis of Lansdowne—has 170,000 acres; 744 individuals own 9,500,000 acres, or nearly one-half of Ireland, while 5,000,000 inhabitants do not hold a foot of land.

The origin of the figure of the Goddess of Liberty on the American coins is interesting. The artist who cut the first die made an exact medallion of Martha Washington, and a few coins were struck off. But this displeased General Washington, and he requested to have the figure removed. The artist altered the features somewhat, and putting a cap upon its head, called it the Goddess of Liberty.

The Island of Jersey, from which the famous cattle come, is one of the most fertile spots on earth. Its exportation of cattle and potatoes in 1879 was valued at about \$1,750,000, or an average of a little more than \$60 per acre for all the agricultural land—29,000 acres—on the island. And this was in addition to raising nearly all the food for a population of about 60,000, and the entire support of 10,000 head of cattle and horses.

The house of refuge on the top of Mount St. Gothard, founded in the fourteenth century, will be permanently closed two years hence. The opening of the tunnel will render it useless, as not even beggars will then cross the mountain on foot. At present the Hospice affords shelter, food and a bed to 20,000 people annually, and is supported by private and public charity. The ride through the tunnel will cost only twenty cents.

The proceedings at the Brighton County Court in England, were recently diversified by an unusual incident, namely, the cooking of some potatoes in Court by direction of the Judge. A wholesale potato merchant was sued for the recovery of money which had been paid for potatoes which were alleged to be of a different kind from those ordered. The Judge, after examining some of both samples as well as of the potatoes supplied, felt that in order to enable him to give a correct judgment in the matter, it would be necessary to cook specimens of each. This was accordingly done while other cases were being heard. The cooked potatoes were then produced in Court and eaten, the result being that the Judge was satisfied as to the quality of the condemned potatoes, but not so satisfied as to the skill of the plaintiff in the art of cooking. The verdict was accordingly given for the defendant.

The French seem determined to construct the Panama Canal. The capital of the company will be 300,000,000 francs, divided into 600,000 shares of 500 francs each. Ten thousand shares being reserved by the statutes for the Civil Company of the original concessionaires for the concession contributed by that company, 590,000 shares remain for public subscription. The issue will be made at par, 25 francs being paid at subscription, 100 on allotment, and the rest as required. The total cost is estimated at 600,000,000 francs. The sum necessary for completing the canal, over

and above the capital, will be raised by the issue of obligations. Five per cent. interest is to be paid on the shares during the execution of the work. Of the net profits 80 per cent. is allotted shareholders by the terms of the concession. M. de Lesseps states that the contractors have sent in their estimate, according to which the construction of the canal will not cost 500,000,000 francs, and that it has been provided by a memorandum signed on July 7, that a special American Committee sitting in New York, shall represent the interests of the company in New York in all that relates to observance of the neutrality of the canal as settled by the law of concession of the Republic of Colombia.

Books and Periodicals.

A copy of any one of the books noticed in this column will be forwarded to any address by the Reformed Church Publication Board, on the receipt of the price named in the notice.

WILLIAM CULLEN BRYANT. A Biographical Sketch with Selections from his poems and other writings, by Andrew James Lynton, F. R. S. N. A., author of "Saml. Lover, a biographical sketch;" "Thomas Moore, the Poet," etc. New York: Harper & Brothers, Franklin Square. 1880. Pp. 256. A brief but satisfactory sketch of one of America's greatest poets. It is accompanied by a portrait. The selections from the poet's writings are judicious.

DUTY: With Illustrations of Courage, Patience and Endurance. By Samuel Smiles, LL.D., author of "Lives of the Engineers," "Self Help," "Thrift," "Character," etc. New York: Harper & Brothers, Franklin Square. 1881. Pp. 412. The success of this author's previous works, some of which have been translated into almost every European language, has encouraged him to give the volume before us to the public. It is not made up of dry essays and exhortations, but illustrated from beginning to end with anecdotes of successful men, and incidents in their history. It is one of those books which it is hard to lay aside until finished, and the lessons are all good.

A YEAR OF WRECK. A True Story, by a victim. New York: Harper & Brothers, Franklin Square. 1880. Pp. 472.

This is a semi-political work, intended to bear upon the problem of Southern property. The author gives an account of his speculations on a cotton plantation, in which he thought he had a large margin, but in which he was grievously disappointed. He gives facts and figures and processes by which his eyes were opened, and he thinks the people of the South if wise, will learn from his mistakes and experiences. The book is written in the style of a "novel," and contains a great deal of information. As far as we can see, it is free from bitterness, and will be extensively read.

A HISTORY OF OUR OWN TIMES, from the accession of Queen Victoria to the General Election of 1880. By Justin McCarthy, author of "The Waterford Neighbors," "My Enemy's Daughter," etc. In two vols. New York: Harper & Brothers, Franklin Square. 1880.

This is, as the title imports, a history of recent events more especially in England, although much that is spoken about reaches out to other countries. It is astonishing with what avidity one reads of things which may have occurred within his own memory, and which have yet in this fast age passed so essentially into history as to need to have them recalled. The work is well written, and though savoring of the author's views on some points of national politics, may be regarded as a success, especially when it is remembered how hard it is to do justice to things that are not yet fully developed.

BREX-HUN. A Tale of Christ, by Lew Wallace, author of "The Fair God." New York: Harper & Brothers, Franklin Square. 1880. Pp. 552.

This book calls to our mind Ingham's "Prince of the House of David," as it tries to reproduce in a living way the scenes that transpired in the days of our Lord upon the earth. The work before us, however, is a regular tale rather than a series of letters, and will be found full of thrilling interest. It gives facts in the life of Christ, and around these are grouped Jewish and Roman characters, whose prejudices are strong, but who are brought to recognize the truth through the Messiah. We think the author has chosen to present his thoughts, will make them attractive, and teach history to those who would not learn it in any other way. We like the book, and heartily commend it.

To say that the above works come from Harper & Brothers, is to give assurance that they are published in fine style.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By English and American scholars of various evangelical denominations. With Illustrations and Edited by Philip Schaff, D. D., LL. D., Baldwin Professor of Sacred Literature in the Union Theological Seminary, New York. Vol. II. The Gospel of John and the Acts. New York: Charles Scribner's Sons; Edinburgh: T. & T. Clark. 1880. Pp. 577.

Dr. Schaff has the reputation of accomplishing a great deal and of doing it well. The volume before us is an additional evidence of his enterprise. His great executive ability shows itself in his success in getting other learned men to work with him. Thus what is known as Lange's Commentary was brought forth by the English and American scholars. We now follow with the Popular Commentary we are noticing. The object of this last work is to bring the best exposition of the New Testament text into a narrow compass, and thus place it within the reach of all. Advanced thought and exegesis have demanded something of this kind, and here the popular want is fully met.

There is a full and suitable "Introduction" to each of the sacred books treated in the volume before us, which contains also five valuable maps, twelve full page engravings, and sixty-five illustrations, all of which are finely executed.

The merits of this work, however, consist in the exposition of the inspired text, and great judgment has been shown in the selection of the men who have undertaken the different parts of it. The commentary on St. John has been furnished by Prof. William Milligan, D. D., of the University of Aberdeen, and Prof. Wm. F. Moulton, D. D., of De La Salle College, Cambridge, while that on the Acts has been given by J. S. Howson, D. D., Dean of Chester, and Canon Donald Spence, rector of St. Pancras, London. With the name of Dean Howson, at least, most of our readers are familiar, and they will rejoice that the prelate who has given such an interesting history of the life of St. Paul, has now gone farther, and furnishes us with comments on the entire account of the Acts of the Apostles.

The book has been published in good form; fine paper, clear type and excellent binding.

We have received from Anson D. F. Randolph & Co., 900 Broadway, "The Hour Glass Calendar," Price, 40 cents by mail, and "Lo the Star," Price, 50 cents by mail. These have beautifully illuminated covers, and are full of admirable selections.

TEN TIMES TEN SERIES. Butler's Literary Selections, designed for School Room and Family Circle. Edited by J. P. McCaskey. Also four Character Sketches, Humor, Sentiment and Pathos. Philadelphia: J. H. Butler & Co. Paper, 35 cents; cloth, 75 cents, by mail postpaid.

LITTLE'S LIVING AGE. No. 1904, December 11th, 1880. Contents: Jomini, Moreau, and Vandamme, *Fortnightly Review*; Visited on the Children, part III., *All the Year Round*; The Works of Sir Henry Taylor, *Nineteenth Century*; My Faithful Johnny, *Cornhill Magazine*; A Religious Poem of the Ninth Century, *Fraser's Magazine*; Political Socialism, *Macmillan's Magazine*; Promising Young Men, *Saturday Review*; Dean Church on Intellectual Impotence, *Spectator*; Spider-Killing Waits, *Harvard's Society Gossip*; A Successful African Expedition, *Nature*; A New Departure in Botany, *Harvard's Science Gossip*; Poetry; Miscellany. Published every Saturday by Little & Co., Boston.

Married.

In Christ Reformed Church, Latrobe, Pa., on Dec. 1st, 1880, by Rev. S. H. Eisenberg, Mr. Martin Gardner of Altoona, Blair Co., to Miss Kate E. Soxman of Latrobe, Westmoreland Co., Pa.

At Friend's Cove parsonage, December 2d, 1880, by Rev. D. M. Whitmore, assisted by Rev. A. J. Whitmore of Mint Spring Mission, Va., Mr. D. Calvin Stiller to Miss Mary E. Turner, both of Bedford Co., Pa.

At the home of Mr. William A. Whitaker, Porter Township, Huntingdon Co., Pa., on the 24th of Nov. A. D. 1880, by Rev. M. H. Sangree, Mr. G. Altom, Beckley of Altoona, to Miss Mollie A. Onks, daughter of Reuben Onks, Esq., deceased.

At St. Thomas, Armstrong Co., Pa., August 31st, 1880, by Rev. M. H. Diefenderfer, Mr. J. J. Reschke to Miss Maggie E. Yount, both of Elderton, Armstrong Co., Pa.

At the same place, Nov. 18, 1880, by the same, Mr. J. S. Smith to Miss Mattie E. Gray, both of Shelocta, Indiana Co., Pa.

On Tuesday, Nov. 30th, by Rev. E. H. Diefenderfer, Peter C. Hanson of Five Points, to Miss Jennie M. Lynch of Lebanon, both of Kent Co., Del.

On Wed. Dec. 1st, at St. John's Reformed Church, Wyoming, Del., by the same, C. Gandy Brown of Locust Grove Farm, to Miss Jennie E. Fisher, from near Wyoming.

Obituaries.

IN MEMORIAM.

On the morning of Nov. 3d, 1880, a deep gloom was cast over the borough of Hellertown and the surrounding community, occasioned by the unexpected death of one of its most promising sons, William H., only child of Z. R. and Elizabeth Boyer.

Brother Boyer "fell on sleep," while yet in the spring-time of life, being but 24 years, 9 months and 7 days old. His disease was malignant typhoid fever, from which he suffered severely, yet without a murmur, for about eleven days. All that medical skill and the tenderest care of fond parents and kind friends could possibly do, was rendered with untiring perseverance from first to last; but, alas! every effort to save his life was baffled by the violence of disease until his frame, by nature somewhat delicate, yielded to the grasp of death's cold hand.

Mr. Boyer was dedicated to God by holy baptism in his infancy, at the hands of the sainted Dr. Becker, and nurtured in the bosom of a Christian family, he early evinced a conscious faith in a covenant God, in his expressed longings to enter into full communion with the Church of Christ; and, accordingly, after having attended a regular course of catechetical instructions, he was confirmed at Lower Saucon in the year 1872 by Rev. T. O. Stem, whom he held in high esteem to the end of his life. In the fall of the same year the deceased, desirous of acquiring a liberal education, entered our literary institutions at Lancaster, where he, after spending one year in the Academy, was admitted into the Freshman Class in Franklin and Marshall College, in which he pursued a full course; graduating in the year 1877.

Unlike too many of our young men, Mr. Boyer, on going to Lancaster, regularly transferred his membership from the church at home to "St. Stephen's," of Franklin and Marshall College, with which he stood in regular connection to the end of his college course. Being naturally of a cheerful and happy disposition, he made himself many friends among his fellow-students and the citizens of Lancaster, as well as in the place of his nativity. While he had a kind word for all, yet he ever sought good society and safe associates, to whom, it was always his aim to make himself agreeable, and it is due to his memory to say, that he was a pleasing companion and a faithful friend. After graduating, he returned to his home in Hellertown, where he became associated with his father in the mercantile business; and in the autumn of the same year, he united with Christ's Reformed Church of that place, of which he remained a consistent member until the Master called him home.

He was regular in his attendance upon the means of grace, and evinced a deep interest in the prosperity of the congregation of which he was a member, and also of the Church at large. He filled the double position of officer and teacher in the Sunday-school connected with the congregation, with credit to himself and profit to the school, and always contributed liberally to the support of the Sunday-school and congregation. Mr. Boyer had given fair promise of becoming a pillar in the congregation of which he was a member; an honor to the community in which he lived; and the comfort and stay of his parents in their increasing years; but alas! these bright prospects are blasted by his early death; and we can only bow in humble submission to the will of Him, who doth all things well, whilst we mourn not as those who have no hope.

On the Saturday following his death, his remains, followed by a large concourse of sympathizing relatives and friends, were conveyed to the church, where appropriate services were held. A sermon based on 1 Cor. 6: 17, was preached by his pastor, which was followed by words of comfort from Rev. T. O. Stem, after which his body was laid in the grave, to await the general resurrection in the last day, and the life of the world to come. Peace be to his ashes and rest to his soul!

A. B. K.

DIED.—In Lafayetteville, Bedford Co., Pa., Mrs. Elizabeth Berkheimer, aged 101 years, 8 months and 7 days.

DIED.—On Sunday morning, Dec. 5th, 1880, near Butler, Pa., Joseph Calvin, the only remaining child of A. O. and Mary E. Eberhart, aged 1 year, 2 months and 17 days.

This is the third child these much afflicted parents have given back to God. The funeral services were conducted by the Rev. J. McConnell, assisted by Rev. W. B. Sandoe.

Our earth thou hast a sufferer less,
And heaven an angel more.

DIED.—Near Pattonville, Bedford Co., Pa., Nov. 24th, 1880, Daniel Hetrick, aged 77 years, 7 months, 19 days.

He was a consistent member of the Reformed Church. Though an invalid for some years, and unable to attend the services of the sanctuary, yet he dearly loved his Church, and her prosperity was dear to his heart. It was truly refreshing to see with what firm faith and confident trust he committed himself into the hands of his faithful Saviour, firmly believing that the God of his manhood and strength would not fail him in his hour of special need. We have good reason to believe that he died in the full triumph of a living faith.

J. N. P.

DIED.—Nov. 16th, 1880, in New Holland, Lancaster Co., Pa., Mary E., widow of the late Michael Diefenderfer, aged 83 years, 6 months and 8 days.

Those that be planted in the house of the Lord shall flourish in the courts of our God. Psa. xlii. 13. Of this truth we have a good illustration in the life of this aged mother in Israel. Baptized in early infancy, confirmed while yet young in years, she gave the whole of her long life to the service of her blessed Lord and Master.

She was thoroughly devoted to the interests of the Reformed Church. Whatever was calculated to build up and encourage the Church, met with her hearty approval and substantial support. This she did because the Church afforded her a real spiritual home.

In her conversation she always gave evidence of an unwavering faith in the Word of God. Hence in her last illness and dying experience, the Lord's presence afforded her all needed help and comfort. When death came at last, she fell peacefully asleep in Jesus. As an evidence of her interest in the future of the Church, she bequeathed the sum of \$25 to the use of the Sunday-school. The death of this aged mother breaks up another one, and one of the very best, like binding up with generations. Very few of the aged remain with us. Many others rise up to take their places! In the course of one year we have buried fourteen persons connected with our Church at New Holland. Seven were children under five years of age, and seven were communicant members.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
 Rev. S. R. FISHER, D. D.,
 Rev. C. U. HEILMAN,
 Rev. A. R. KRAMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, DECEMBER 15, 1880.

ALL AGLOW.

The whole Christian world is aglow in view of the Christmas festivities, so near at hand. It seems as if the pulsations of the Divine Heart now beating for us on the throne are felt all over the earth. There may not be a conscious recognition of what this means in every case, but there is a supernatural influence at work. Peace on earth and good will towards men! O, how it now prevails. It shows itself in ten thousand ways, and is to be referred to the coming of Christ for us men and our salvation. This is, after all, a central world-fact, and if that could be eliminated from the history of our humanity, men would feel as if the light of heaven had gone out.

WHY NOT GO TO CHRIST?

Diphtheria is prevailing to an alarming extent in some parts of the country, notably in Grayson county, Virginia, and Brooklyn, N. Y. In the former place, it is said, five or six persons have died in one family, and in one instance, the whole family died. In the latter place the scourge is very malignant, and from twenty to thirty new cases are reported every day. In some of the Catholic churches, prayers are offered for the abatement of the disease, which is all well, except that the prayers are offered in honor of St. Blasius. This saint, according to Father Growney, a priest at St. Vincent de Paul's church, Williamsburg, N. Y., was a native of Germany, and lived in the third or fifth century. His feast is celebrated on the third day of February. Although not mentioned in the great ceremony of the mass, yet there are in the rubrics prayers in his honor. These prayers, which are not of modern time, refer to him as one powerful to assist by his intercession those who are afflicted with diphtheria. Not much else is known of him.

The ceremony performed over those, who seek in this way to get rid of diphtheria is as follows:—The priest, who recites the prayers, has the afflicted person hold two lighted candles against his throat so that the candles cross each other and form the figure of a cross, with the lighted ends reaching up on either side of the chin. Then the prayers are read.

Father Growney says he has often read the prayers, and that every priest reads them when called upon, in the churches. They are considered efficacious by "the faithful."

The *Catholic Universe*, of Cleveland, Ohio, in an editorial calling on those afflicted with diphtheria in St. Paul and in Brooklyn, in which cities the disease is said to be especially prevalent, to make intercession to St. Blasius, declares, on the authority of the Rev. F. Maher, of the Cathedral in Cleveland, that no one, young or old, in that city sought the saint's intercession for relief, without obtaining the succor prayed for.

We have never lost our confidence in the Bible declaration, that "The prayer of faith shall save the sick." We believe, however, that this is to be taken in certain limitations, such as submit every case to God, who does just what we would do, if we knew all things as He does. Certainly the declaration to which we have referred, does not teach that the law of mortality is to be superseded universally and forever upon the petition of men. The glorification of humanity lies beyond the grave, and only through death is it to be accomplished.

We believe, too, that those, who have gone before us to the Paradise of God, are not so separated from all human interest, that they cannot join with the interceding Saviour for the help of those who are yet struggling upon earth. But it does seem a little strange, that men of intelligence should think, that their help comes from offering prayers in honor of a saint, who is set down by tradition as the patron of those suffering under a particular disease, or in any case of affliction. There is but one Mediator between God and man, and it is more consoling, to say nothing more, to lay our sick in the very arms of Jesus. The large majority of people of the Romish faith can know nothing about Saint Blasius, even if he knew anything about diphtheria in its present form. But all should know of Christ, and to Him all may go in every hour of need.

NO ONE WANTS THEM.

The people of the Roman Catholic Church cannot think it strange, if Protestants have no sympathy with the Jesuits, under the seeming hardship of their expulsion from France, as it is the Roman Catholics themselves, who appear to mistrust them most.

Indeed, the followers of Loyola have always had more "persecution," as it is called, from the adherents to the papacy, than from those who differed entirely from them. Frederick the Great, of Prussia, was more tolerant to them than Pope Clement XIV., who issued a bull for their suppression; and of late, Catholic countries seem as little disposed to receive them as any other. Italy and Portugal do not want them, and dispatches from Madrid say, that the Government has decided to place restrictions upon their admission to Spain. It is even reported, that the Minister of Justice has had a conference with the Papal Nuncio upon the subject, and that the course of the Spanish Ministry has received the approval of high Episcopal authority. And now to crown all, Cardinal Manning, who, perhaps knows more about their intrigues than the British people generally, does not want them in England. He has objected to their negotiations with Monseigneur Capel for the purchase of his mansion at Kensington, on the ground that their settlement would be an invasion and infringement upon his rights as bishop of the diocese.

Many Protestants have thought their expulsion from France unwise, if not unjust, on the principle that any such action taken against men for their religious beliefs is wrong. From the above, however, it would seem that they are mistrusted as dangerous, among those who should be their friends, and this will take away any concern for them, which might have sprung up in the minds of the friends of religious toleration.

GIVING GIFTS.

We think it was our genial friend and teacher, Prof. William M. Nevin, who, years ago wrote an article for the *Mercersburg Review*, on the "Art of Giving Presents." We wish we had time to hunt it up and re-read it. Some one, writing since, has ranged gift-giving among the fine arts. Certain we are, that natural instincts and time-honored customs lead men to gratify themselves, and those dear to them in this way, and one great difficulty attending the subject is to know what to do and how to do it.

There is much in the spirit in which this is done. The animus of different people shows itself, even when favors are asked of them. Some will decline a request in such a way as to make us feel as thankful as if they had granted it, while others will confer the favor so grudgingly, that we wish they had refused. This last class have no idea of doing anything with that delicacy, which takes away the annoying sense of obligation, and they are fit only to drive tramps and impostors from their doors.

We have confidence enough in humanity, however, to think, that the larger class of persons find a pleasure in what they do for others, especially in the matter of voluntary gifts. The little

girl, who secretly makes a book-mark for her father as a Christmas present, has a joy in the work, which more than compensates her for self-denials in time and pennies, and the recognition of all this affords more pleasure to the parent than the gift itself.

But even when the spirit is right there are difficulties in the way. Want of means enters into the matter as an essential element. The millionaire may experience less embarrassment than a poor woman, who wishes to purchase some little thing to please her child. With all the pleasures of self-denial, resources must be considered, especially at Christmas for instance, when there are so many to be remembered.

And then the wants and tastes of friends must be taken into account. Here is a difficulty. To the poor man in need of bread and fuel, a barrel of potatoes, or a half ton of coal is worth more than an Etruscan vase, if the recipient cannot put things into market and make them available for practical purposes. And yet it is hard, in many cases, to offer necessities when luxuries should hardly enter the thoughts. A want of appreciation, or rather a sense of delicacy in this regard, often makes members of congregations think a half-paid and self-denying pastor can live, if a donation party eats all it brings, and leaves a set of mantel ornaments.

But all necessities aside—putting everything on a plane above actual necessity, it is hard to know what to give. It would be as easy to buy one thing as another, if only the donor knew what the recipient has, or has not, already; and what would afford him most gratification. It is annoying to a friend who has debated while selecting, to find out by accident what is carefully concealed by a person of fine sensibilities, that "the other thing" was just what the person was trying to get through years.

One remarkable feature of this whole matter, is the secrecy which accompanies gifts, more particularly at the Christmas season. This feature grounds itself in the Christmas idea of gifts from an unseen hand, and the joy of surprise such as awoke even the whelk flocks of the shepherds, who came to worship the Babe in the manger. People would rather take great risks than disregard this element.

The truth is, great judgment must be used in this matter, and those, who cannot be lavish with means, had better remember, that the underlying spirit of donors is, after all, what will authenticate itself. A simple, illuminated card, such as are published with increased beauty every year at the expense of a few cents, is better, if fittingly bestowed, than the costliest gift that causes embarrassment to all parties.

WHO ARE TO BLAME?

There is not a Christian denomination in the land, that comes up to the full measure of duty in regard to benevolence. This is evident from the fact, that complaints to this effect come from all directions, notwithstanding the boasts to the contrary, and rose-colored statements, on high occasions, from the same persons. It is evident also from what all may see in the published statistics of benevolence, and from a comparison of these with the enormous sums of money spent by the same people for mere luxuries. There is more money laid on the altar of fashion, by church members, than on the altar of Christ. The tyrannical rule of fashion is submitted to more willingly than the mild and holy rule of Christ.

Who is to blame for this? Evidently, first of all, the individuals themselves who thus act. "For every man shall bear his own burden," and for himself alone must he answer at the great day. Yet, to hear some talk, "the people" are comparatively innocent, or altogether so; as if they never knew their duty in this respect; as if they were never present when collections were made; as if they never heard anything on the subject of giving; as if they never read what the word of God says about it. Do not say "the people" are not to blame.

Now if there are any others, who are not "people"—perhaps we may find

some other parties on whom the blame should in part rest. No doubt theological teachers are responsible, in some degree, for any lack of benevolent zeal in the ministry, if there be such lack. To what extent they fail to impress the "sons of the prophets" with the importance of giving to the Lord, and of pastoral teaching on the subject, we do not know; but certain it is, that of all the duties with which they are charged, none is more important than this. If some live man of wealth would endow a professorship of Benevolence in our Theological Seminary, he would do a good work. No subjects pertaining to Christianity should be omitted at the fountain head of ministerial nurture—and this one is far from being the least that demands such attention.

But the ministry especially have been very much blamed for the want of liberality in the churches. It is said, they do not train their people to giving; that they are afraid of the people, and fear that their salaries will suffer drainage, if the people are induced to give much to other objects. Bad enough, if true; and, no doubt, it is true of some, perhaps not a few. There should be no cowards in the Christian ministry. The holy office demands courage in him who ministers in spiritual things, that he may open his mouth to speak boldly as he ought to speak, as St. Paul did, and all others whose names will live. But there is another side to this question, and we speak with confidence and with certain knowledge. We have a word now for consistories.

It is this. When they called their pastors, they promised, among other things, to pay them the salaries agreed upon, regularly, in half yearly or quarterly payments. But that was the end of the matter, so far as punctuality in payments was concerned, on the part of many consistories, and, we believe, a large majority of them. Now it is simply true, that a pastor thus dealt with cannot possibly be in a condition of mind to go energetically to work to raise the benevolent funds expected of him. How can he have heart to perform well this part of his duty, when his pretended Aarons and Hurs do not see to it, that his salary is promptly paid? There is such a palpable incongruity in the very idea of the people not fulfilling their temporal obligation to their own pastor, and yet giving toward other Christian objects, that a minister cannot but feel; and however much he may desire to do his full part in benevolent work, here is a mountain in his way that requires almost more than faith to remove. Every true and earnest pastor, that would be dealt with by his consistory according to the letter of the contract, would take the lead himself in giving, thus setting a good example to his flock; and would besides, with heartiness, push the benevolent work in his charge to success.

Here, we firmly believe, is where the chief trouble lies. But some will say, How is the Consistory at fault in this thing, if the people refuse to do their part? We answer, That there never has been, and never will be, a wide-awake and conscientious consistory, intent upon fulfilling their ordination vows, who ever had, or ever will have, any occasion for asking the above question. And we do not believe in our own existence more firmly than we do this: That if churches are first honest, their benevolence will be manifested, in living streams of good to the Lord's needy ones.

Meanwhile, let those badly treated pastors do what they can for the suffering cause of Christ, even if they must do it under the pressure here referred to, not forgetting their duty to teach the people on this subject, and, if possible, make them realize the blessed truth, that "it is more blessed to give than to receive." And also, we would more than suggest, that the Classes make more earnest of the constitutional question: "Has the temporal contract between your church and your pastor been fulfilled?" than simply to hear some ambiguous or indefinite answer, intended to cover up the dishonest dealing of this or that church with its pastor. K.

SUPERINTENDENT OF MISSION'S REPORT.

It has been suggested, that it might be of great service to the cause of Missions, were the annual report of the Superintendent of Missions of the Tri-Synodic Board, to be issued in the form of a tract for general circulation among the people. As the type is already set up for the Minutes of Synod, they can be printed, in this form, at a comparatively small cost. It will make a pamphlet of sixteen pages, and it can be furnished at the rate of one dollar per hundred copies exclusive of postage or expressage, in case any considerable number of copies are printed. We will keep the type standing for a few weeks, to afford time for sending in orders, and should we receive a sufficient number of them to justify it, the pamphlet will be printed and forwarded at the above named rate of cost. Those who may desire to procure them, will please address the Reformed Church Publication Board, 907 Arch street, Philadelphia, without delay. F.

THE MESSENGER IN THE PITTSBURGH SYNOD.

Our general Agent, Mr. H. K. Binkley, returns twenty new subscribers to the "MESSENGER," from the Baldwin charge, Rev. J. W. Alsapach, pastor, and twenty-two from the Sugar Creek charge, Rev. Christian Gumbert, pastor. The canvass in these charges had not yet been fully completed. He purposed, however, commencing operations in Balm charge, Mercer county, and going from thence to Crawford county, at all of which places the brethren will doubtless give him a welcome reception. F.

THE ORPHANS' FRIEND.

This monthly sheet published at St. Paul's Orphans' Home, Butler, Pa., and in the interest of that institution, has enlarged its dimensions. It is edited by the Superintendent of the Home, and is set up and printed by the orphans. The price of the monthly is thirty cents per year. A number of premiums, in the shape of books, are offered for new subscribers. F.

Communications.

THE PROHIBITION MOVEMENT.

Several weeks ago, we noticed the fact, that an amendment to the Constitution of the State of Kansas, prohibiting the manufacture and sale of spirituous liquors within the State, except for medicinal, mechanical and scientific purposes, had been voted upon at the general election on the 2d of November last, and adopted by a majority of more than twenty thousand votes. At the same time, we expressed the hope, that this would be merely the commencement of what we conceived to be the only successful method for suppressing the dreadful evils resulting from the use of intoxicating drinks as a beverage, and that other States would, one after another, copy this praiseworthy example, and that even the General Government would also eventually fall into line. We are accordingly gratified to find, that the friends of humanity are beginning to move in the direction indicated.

A circular has been issued by what is called "The Pennsylvania Constitutional Amendment Association," located in the western portion of this State, bearing upon the particular subject in hand. It invites all Christian people and all philanthropists of the State, to hold a thanksgiving service some time during the last week in December, in view of Kansas' legal redemption from the curse of the liquor business. What Kansas has done, Pennsylvania also can do, it is maintained, and we believe, with full propriety, provided appropriate methods are adopted for accomplishing it.

The circular calls upon pastors to preach on the subject, and upon the people to rejoice with thanksgiving, that this great enemy of all good is cast down and the way of the gospel prepared, so far as Kansas is concerned. The redemption wrought in that State is a promise of the eventual redemption of every State, and also of the United States itself. Pastors and people of every location are advised to adopt their own method of celebrating the proposed Jubilee.

It is very properly proposed, to circulate petitions to the Legislature of the State for the passage of an act similar to that adopted in Kansas, and all, who wish to assist in this movement, will be furnished with blank petitions for the purpose, by applying to D. L. Starr, Robella P. O., Allegheny county, Pa., Secretary of the Pennsylvania Constitutional Amendment Association. Let this be generally done by all Christians and friends of humanity. At the same time, let every appropriate means be used for enlightening the community on the great evils growing out of the use of intoxicating liquors as a beverage, so that they may not only be induced to sign the petitions for the desired legislative enactment, but also fully prepared to sustain it, when it is once obtained.

We feel the deepest interest in the present movement, because it is the only one, in our judgment for years, which, if successful, will furnish an efficient check to the multitudinous evils growing out of the use of ardent spirits

as a beverage, even if it shall not secure their entire suppression; a result not to be expected as long as the corruption of human nature continues. Any remedy short of this, so far as legal restrictions are concerned, we have always regarded as trifling with the evil, and accordingly ineffectual. We have been much pleased to notice, that a number of our ablest secular papers are taking the movement vigorously in hand, and giving it their most hearty and efficient support. Their number will, doubtless, be increased, as their attention shall be drawn to the subject in a consistent and intelligent way.

"*After the above was written and sent to the printer, we met with an account of the organization of the above association in one of our exchanges. As we supposed, it is but of recent origin, and is yet, to some extent, in its infancy. Hon. Daniel Agnew, of Beaver, Pa., late Chief Justice of the Supreme Court of Pennsylvania, is its President. It has a long list of Vice-Presidents from different parts of the State, to which it is proposed to add still others. The Secretary's name is given above. The amendment to the Constitution of the State, which it is proposed to effect, is embodied in the following articles, prepared under the supervision of the President:

"ARTICLE XIX.
"SECTION I.—The manufacture and sale of all intoxicating liquors are forever prohibited within this Commonwealth, except for medicinal, mechanical and scientific purposes, and the Legislature shall enforce this provision by adequate laws and penalties.

"SECTION II.—The manufacture and sale of intoxicating liquors for the purposes excepted in the preceding section shall be regulated by law."

As this movement lifts the Temperance cause entirely above all partisan politics and denominational differences, it is confidently expected, that it will unite in its support, all the religious, philanthropic, and temperance forces in fraternal union.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Trinity church, of Centre Hall, Pa., Rev. S. M. Roeder, pastor, recently purchased a new Estey organ, and solemnly dedicated it to the purpose for which it is intended, on Sunday evening, November the 21st, last. The sermon on the occasion was preached by the Rev. J. F. DeLong, of Bellefonte, Pa., based on the 150th Psalm: "Praise God in His sanctuary." The sermon was appropriate and impressive, and all the services highly interesting.

Twenty-seven persons were added to the Quakertown charge, Rev. F. J. Mohr, pastor, in connection with the fall communions, seventeen by confirmation and ten by certificate.

A Sunday School Convention was held by the Tobiconn Classis, in Indian Creek church, Rev. J. Kehm, pastor, the sessions of which occupied two days, the 16th and 17th of November. The following four topics were presented: 1) "The Missionary Spirit in Sunday Schools;" 2) "Worship in Sunday Schools;" 3) "Church Officers in Sunday Schools;" and 4) "What is required of Parents to further the Work of Sunday Schools?" The discussion on the first topic was opened by the Rev. S. K. Gross; on the second, by Rev. A. B. Koplin; on the third, by Rev. J. G. Dengler; and on the fourth, by Rev. F. J. Mohr. In each case, volunteer speeches were made by the other members of Classis present. The attendance on the services was large, and a deep interest in them was manifested.

Rev. Percy Y. Schelly was chosen, on the 28th of November, as pastor of the church at Hamburg, Pa., to succeed the Rev. M. Peters, who resigned on account of impaired health, and purposes removing to Minnesota.

In connection with the fall communions in the Sinking Spring charge, Berks county, Pa., one hundred and eighteen persons were added to the church by confirmation, twenty-five at Kissinger's church, forty-eight at Haines' church, twenty-two at Sinking Spring church, and twenty-three at Yocum's church. The pastor held catechetical instruction in each of his four congregations every week during the summer and fall, in addition to his numerous other labors. All this covers work enough to keep three or four pastors fully occupied. It is surprising, that one pastor has physical strength enough to endure it all; and it is still more strange, that these churches should ask it of him, as they are strong in numbers and abundantly able to support at least three pastors.

Thirty-five persons were added to the Ridge Valley congregation, Bucks county, Pa., Rev. S. K. Gross, pastor, by confirmation, in connection with a communion service held on the 14th of November. Of this number, eleven are heads of families. The pastor was assisted in the services by the Rev. J. Kehm.

The recently-organized Lehigh Classis, held its first Sunday School Convention in Slatington, Pa., on the 25th of November. The discussions continued during two sessions, morning and afternoon, and embraced the following topics: "The Relation of the Sunday School to the Church;" "The Best Method of imparting Catechetical Instruction in the Sunday School;" and "The Duty of Parents in relation to Sunday Schools." The discussion on the first topic was introduced by the Rev. I. E. Graeff; on the second, by Elder A. F. Kroun; and on the third, by Rev. W. R. Hofford. Other members of the Classis present took part in the discussions, which were interesting and largely attended. It was resolved to hold similar conventions in future, under the direction of the Classis.

The fall communions in the Lower Saucon charge, Northampton county, Pa., Rev. A. B. Koplin, pastor, were all well attended. Nineteen persons were added to the membership of the church, thirteen by confirmation and six on confession, from the Lutheran Church. The contributions for benevolence amount to fifty-two dollars and nineteen cents. The benevolent contributions in connection with the Harvest Home services held a short time ago, and the notice of which was inadvertently overlooked at the time, netted sixty-seven dollars and seventy-six cents, so that the total amount of the contributions on these occasions is one hundred dollars and ninety-five cents. The condition of things in the charge is quite encouraging, so that even better results still may be confidently expected in the future.

Twenty-four persons were received into membership with the church in connection with the fall communions in the New Holland charge, Lancaster county, Pa., of which Rev.

D. W. Gerhard is pastor. Of this number, five were added to the Zeltenreich's church, and seven to Vogansville church, all of whom received adult baptism; and twelve to Heller's church, eight by confirmation, five of whom received adult baptism, and four by renewed profession. The collections, which were appropriated to Home Missions, netted \$14.20. The collections in the Sunday Schools were applied to Foreign Missions, and amounted to \$19.47.

POTOMAC SYNOD.

Some time ago, we gave some account of the laying of the corner-stone of a new church at Bloersville, Cumberland county, Pa., in the Sulphur Spring charge, of which the Rev. G. E. Addams is pastor. The church has since been completed, and was dedicated to the worship of God on Sunday, November 28th. Though the weather was very unfavorable, large audiences were in attendance on all the services, and much interest was manifested. On Saturday evening previous, a sermon was preached by the Rev. J. Marion Mickley, of Newburg, Pa. The dedicatory sermon was preached on Sunday morning by the Rev. Dr. I. S. Weisz, of York, Pa., who, some thirty years ago, labored in this field. He also preached in the evening of the same day. Rev. Mr. Diehl, of the Lutheran Church, was also present and manifested a deep interest in the services, and has cordially lent the pastor a helping hand.

The church is a neat frame building, with a comfortable basement. It is churchy in its architecture, and chastely furnished throughout. Much credit is due the pastor and his little flock for the interest and liberality evinced in the enterprise. They were also kindly aided in the way of substantial presents from the other churches of the charge, and the churches in Carlisle, Pa., and St. Petersburg, Perry county, Pa. The balance of the expenses incurred in the erection of the church unpaid was nearly all provided for on the day of dedication, and will be entirely covered at an early day. The congregation has very encouraging prospects of success.

SYNOD OF PITTSBURGH.

Salem church, of the Emlenton charge, Clarion Classis, Rev. R. C. Bowling, pastor, having lately undergone extensive remodeling, to which we referred a few weeks ago, was dedicated on Sunday, November 28th. The pastor was assisted by Revs. W. C. B. Shullenberger, who preached the dedicatory sermon, and J. J. Pennypacker, who preached in the evening. Rev. E. H. Dornblaser, of the Lutheran Church, was also present and took part in the service. The music was furnished by the choir, and was appropriate and well rendered. Notwithstanding the disagreeable state of the weather the services were well attended, especially in the morning, when there was not room to accommodate all. The repairing was done at an expense of more than \$400, besides much work done gratuitously. On the morning of the dedication, \$300 remained to be secured, which was done, all to a trifle, in a few moments, without any noise or bombast.

The interior of the church deserves special notice as being one of the finest in Clarion Classis. It is adorned with stained glass windows, a beautiful chandelier, neatly frescoed walls and ceiling, pulpit recess, chancel and altar. New life seems to pervade the congregation, and both pastor and people are working harmoniously and successfully together.

For the particulars of the above item, we are indebted to the Rev. J. J. Pennypacker.

WESTERN CHURCH.

The post office address of the Rev. Jos. L. Schatz has been changed from Dove to Beaver, Pike county, Ohio.

At a special meeting of the St. John's Classis, Rev. C. Wisner and M. Heinze were received as members of Classis, and committees appointed to install them in their respective charges. Mr. Carl Schmidt, a student from the Mission House, was examined and licensed to preach the gospel. A call to him from the Alliance congregation was confirmed, in view of which he was ordained to the work of the ministry.

The post-office address of the Rev. J. F. Giessel has been changed from Columbia City to Fort Wayne, Indiana, he having taken charge of congregations in that vicinity.

Rev. Jacob Dahlgren, D. D., recently of West Philadelphia, Pa., has accepted a call from the First Reformed church, Akron, Ohio. His post-office address will be in future No. 205 Centre street, Akron, Summit county, Ohio.

GERMAN CHURCH EAST.

Rev. Dr. John Külling, of Lancaster, Pa., has received a call from Bethlehem's church in West Philadelphia, recently vacated by the resignation of the Rev. Jacob Dahlgren. It is expected he will accept and enter upon the duties of his new field of labor at an early period.

NOTICE.

To the members of the Society for the Relief of Disabled Ministers and Widows of Deceased Ministers:—There will be a meeting of the Society held in the Seminary Library, Lancaster Pa., on Friday, the 17th of December, 1880, at 3 o'clock, P. M. A punctual attendance of the members is most earnestly requested, as business of vital importance will claim the attention of the Society.

W. F. COLLIFLOWER, Secretary.
December 3rd, 1880.

General News.

HOME.

The Forty-sixth Congress commenced its last session on the 4th inst., and will expire by limitation on the 6th of March. The session will, therefore, be a short one, and very little may be done except passing appropriation bills. In the Senate, Ex-Governor Brown, of Georgia, and Hon. James L. Pugh, of Alabama, were sworn in. In the House of Representatives two hundred and twenty members answered to the roll-call.

Washington, December 7.—The *Evening Star* says: "Congress will be asked within a few days to incorporate an inter-oceanic canal company. This company proposes to construct a canal via the Nicaraguan route. The act of incorporation is now ready. This list of incorporators embraces many of the most wealthy and prominent gentlemen in the United States. The De Lesseps scheme will not in the least interfere with the American project. It is stated that all the money necessary for the work has been assured."

New York, Dec. 7.—Books of subscription for the shares of the Universal Panama Canal

Company were opened here to-day by the American committee, and up to 3 o'clock \$3,600,000 had been taken. Interest at the rate of 6 per cent. per annum will be paid on all sums paid in during the progress of the work.

San Francisco, Dec. 7.—The subscriptions for the De Lesseps canal were opened at the Anglo-California bank yesterday. A great many people have called to make inquiries, including a number of Frenchmen, and a few small subscriptions have been received.

The report of the Secretary of the United States Treasury shows that the ordinary receipts from all sources during the fiscal year ending June 30th, 1880, were \$333,526,610.98. The expenditures for the same time were \$267,642,957.78, leaving a surplus revenue of \$65,883,653.20, which, with an amount drawn from cash balance in the Treasury of \$8,084,434.21, makes a total of \$73,968,087.41. A large part of this was spent for the redemption of bonds. It is proposed to take up the six millions due next spring and place them at 3 per cent. interest.

The President's Message, which was submitted to Congress immediately upon its assemblage last week, is a lengthy document. It recommends the complete separation of Congress and the Executive in order to accomplish Civil Service Reform; maintains the right of the United States to control any inter-oceanic canal across the Isthmus of Panama; counsels the further retirement of legal tender notes, and that the Bland dollars be re-coined to make them of equal value with gold. Mr. Hayes advises that land be allotted to Indians in severalty, and that they be placed under the protection of the laws of the land; that abandoned military posts be sold; that the details of officers to act as professors of tactics and military science at colleges and universities be made from the retired list instead of the active list; he calls attention to the discreditable condition of the national defenses, and points out the necessity for an intermediate Federal Court of Errors and Appeals. He recognizes the importance of suppressing polygamy, and recommends a provisional government for Utah, or the disfranchisement of all polygamists.

FOREIGN.

Despatches from Cardiff under date of Dec. 10th, tell of a terrible mine disaster at the Penyrraig Colliery in the Rhonda Valley. Later advices report that one hundred persons have perished.

London, Dec. 7.—A despatch from Dublin to the *Times* says: "Boycotting" is now also used to compel unwilling persons to join the Land League and to subscribe money thereto. A Dublin gentleman, who has a few acres of land on the borders of this country, has received a letter warning him that he must join the League before Saturday or take the consequences. The most recent development in "Boycotting" is in the country towns where even shopkeepers and peddlers are required to produce tickets showing that they are members of the League or they will not be allowed to buy or sell. Even Orangemen in some places are obliged to join the League rather than lose their business, property or lives. The organization daily becomes more perfect in its minute details. Accumulation of arms in the country is regarded with much apprehension. One house here supplies 240 revolvers weekly to different parts of the country.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from the 29th day of October until the 6th day of December, 1880, inclusive. (Note.—The acknowledgment made heretofore of \$13.84, as "collected at a Sunday-school Convention at Bedford," should have been "collected at Sunday-school Convention held at St. Clairsville, Bedford county, Pa.")

Members of Rev. R. S. Appel's chg, Hamburg, Pa.; \$2; Mrs Z Althaus, of Eppler chg, \$2.50.
Zoar Ch, Huron, O, pastor Wm. Reutter, Rev J M Shick, Oberlinia, Pa, 4 pictures sent by Rev Gring, 1 00
Pricetown S S, Oley chg, Berks Co, Pa, for mission house, pastor Schoedler, 3 15
Lasarus \$3; Martha \$1; Mary \$1, for mission house, 5 00
Mrs Albright, Hanover, Pa, per Emily J Trone, for one mission certificate, 1 00
Ref ch, Sandusky, O, pastor M Triebner, 11 00
do S S, Crestline, O, pastor Marcus, 5 00
Emanuel's Ref Ch, Brooklyn, N Y, pastor A E Dahlgren, 6 00
Ref ch, Huntington, Indiana, pastor P H Deppell, 10 00
Rev J Ruhl, Frostburg, Maryland, 12 copies mission certificates, 3 00
Rev D E Kiny, D D, for missions, \$7.75, & 25 Mission Certificates, \$6.25, 14 00
S S 2d Ref Ch, Reading, pastor Dr McCauley, per W I Hains, Treas, on account of 425 mission house certificates, 101 39
For ten mission house certificates to as many persons, 2 50
Master Rudolph F Kelker, for 1 mission house certificate, 5 00
Rev G P Hartzell, Walker, Centre co, Pa, 4 certificates, 1 00
Rev W C Cremer, Chambersburg, Pa, collection at S S convention, 4 50
Grace Ref S S, Akron, O, 40 certificates, 10 00
A F Kompt, Coplay, Pa, 1 certificate, 25
Rev S Z Beam, Mc Pleasant, Pa, on account of 18 M H certificates sold by him, 7 10
Rev A J Heller, Arendtsville, Pa, 36 mission house certificates, 9 00
Mrs Mary Harding, Duncan, Pa, per pastor U H Hellman 20 M H certificates, 5 00
P Willard, Trappe, Pa, 5 00
S Schs Salem & Trinity chgs, Waynesboro, Pa, pastor Bahner, for 88 certificates, 22 00
C H Ruff, Gettysburg, Pa, 1 M H certifi, 30
Master Henry A Kelker, Harrisburg, 1 mission house certificate, 25
H Jones, Esq, Supt mission S S 2d Ref Ch, Reading, 47 mission house certificates, 11 75
St John's Ref Ch, Punxsataway, Pa, pastor Katis E Kemble, Mechanicsburg, 1 certifi, 5 00
Everett, Pa, Ref ch, S S, pastor Leader, \$15, and for 4 certifi, \$1, Wm Koona, Treas, 10 00
D B Mauger, Treas, Goshenbown Classis, communion collections of Rev Dr Weiser's Ch, viz: Trinity \$45.39, and New Goshenbown, \$71.44, 116 83
Edward Shuey, Union Forge, Lebanon Co, Pa, 4 certificates \$1, 1 00
Rev J Bossard, D D, Sheboygan, Wisconsin, 1 certificate, 1 25
Rev C F Sontag, Washington, D C, 4 certifi, 1 60
Orangeville chg, Columbia Co, Pa, pastor Houts, 40 certificates, 10 00
"Good Works Society," Mt Zion Ch, Berlin, Pa, pastor Keener, for mission house, 5 38
Rev N Wiers, New Bavaria, O, 4 certificates, 1 00
Maggie L Zollinger, Upper Strasburg, Pa, 1 certificate, 25
W H Schell, Phila, 1 certificate, 1 00
John M Hoffman, Supt St Paul's Ref S S, Baltimore, 20 certificates, 5 00
Ref S Sydney Kohler, Egypt, Pa, 6 certificates, 1 50

Rev E J Fogel, Fogelsville, Pa, 92 certificates; contributed by following S Ss: Jordan, \$1.50; Codrville, \$10; Schneeksville, \$5; Salem, \$1.25; Morgan Land, 92c; Union Ch S S, \$4.30, in all 23 00
Elsie Hapke, 1 certificate, 25c; A E Babbley, Liberty Centre, O, for miss. house \$2.25, 2 50
Rev D B Albright, contributed, viz: Mrs Cath Davenport, Robesonia, for 1 certificate, \$1.00; Mrs S M Yearick 1 certificate, \$1; Mrs D B Albright, for 6 cert. \$3, 5 00
Rev F C Yost, Thorvalia, O, St Paul's S S, \$7.35; Salem S S, \$2.15, 9 50
Rev J D Miller, Martinsburg, Pa, St John's Ref S S, for mission house, \$17.50; Hickory Bottom chg, pastor Wolf, \$2.45, and for 8 certificates, \$2, in all 22 01
St John's Ref S S, Jonestown, Pa, pastor Bartholomew 60 certificates, 15 00
Rev B B Forer, Pleasant Unity, Pa, 35 cer, do J H Hartman, Lehighton, Pa, 4 certificates \$1; J Kerschner, 1 certificate, 50c, 8 75
Ref S S, Littlestown, Pa, pastor W D Leferre, 25 certificates, 5 50
Rev T J Hacker, Shamokin, Pa, for 72 cer, do H P Keener, Berlin, Pa, 25 certificates, 26 50
do W F P Davis, Treas, Lebanon Classis, contributed, viz: 1st Ref Ch, Myerstown, Pa, Rev G Wolff, D D, pastor, for mission house, \$15, and from Rev Davis' own chg, viz: Hains Ref S S, \$1.67; Fritstown S S, \$4.64; Yocum's, \$1.75; Rev J C Clapp, Catawba chg, viz: Newton \$9.06, St John's \$3.55; Smyrna \$3.20, Rev J H Foll, Lincoln chg, viz: Matthews \$2.81, St Paul's \$4.51, Salem 3.44, Rev P M Trexler, West Rowan chg, Mt Gilead \$3.98, Mt Zion \$4.50, 47 65
Mary F Forney, per H A Forney, for 1 cer, Ref ch, Chicago, Ill, Rev C F Keller, 5 12
Rev S C Gooss, Wadsworth, O, 36 certifi, \$9, Wadsworth S S collection, \$6.30, 15 30
Isaac A Sites, Freeport, Ill, 1 certificate, 1 00
A K Frey, Chancelor, York, Pa, 1 certifi, Rev J F Butler, Shelbyville, Ill, 20 certifi, 5 00
do C E Kriete, Ref ch, Fort Wayne, Ind, 10 certificates, 3 00
Rev J G Ruhl, Findly, O, six certificates, 2 00
John P Reed, Esq, Bedford, Pa, 52 certificates, 13 00
E & S Diefenbacher, Edwardsburg, Mich, 81 certificates, 20 25
Rev P Ruhl, Prospect, O, 5 00
do A J Smith, Anamosa, Iowa, 10 certificates, 2 50
Rev T O Stem, Easton, 30 certificates, 7 50
Elder A Baughman, Xenia, Ohio, 24 certificates, 6 00
\$348 76

Received at Harrisburg, Pa., Dec. 10th, 1880, of Rev. S. R. Fisher, D. D., thirteen dollars received by him, viz: For mission house, A B Bowers, Everett, Pa, \$5.00
A sister at Berryburg, Pa, for Japan mission, \$ 8.00
S B Isenberg, Mines, do do do 5 00
all thank offerings, \$13 00

Harrisburg, Pa., } RUDOLPH F. KELKER,
Dec. 6th, 1880. } Treasurer For. Miss. Ref. Ch.

ACKNOWLEDGMENTS.

The following amounts have been received by me since August 10, 1880:

Our Classical Apportionment.
Stoyetown charge, Rev J S Wagner, pastor, \$48 42
Centerville " " W W Deatrack, " 75 48
Meyersdale " " L D Steckel, " 15 00
Paradise " " C U Heilman, " 32 30
Wellersburg " " B Kuepper, " 10 00
Cumberland " " F R Schwedes, " 30 00
Somerset " " (vacant), " 27 77
Zion " " H F Keener, " 82 50
Berlin " " S R Bridenbaugh, " 82 50

Foreign Missions.
Centreville Ref S S, Rev W W Deatrack, Supt, 15 70
" " " (for Mission House) 15 00

For Milton Reformed Church.
Berlin charge, Rev S R Bridenbaugh, pastor, 20 00

Peace-Offerings.
Zion charge, Rev H F Keener, pastor, 131 40
Meyersdale charge, Rev L D Steckel, pastor, 65 00

Total \$573 66

S. R. BRIDENBAUGH,
Treasurer of Somerset Classis.

Semi-annual statement of receipts from the several churches of Virginia Classis, on apportionment for Classical year 1880-81.

Church	App.	Rec'd
Middlebrook	\$25 00	—
Rockingham	65 00	do
Mt Crawford	85 00	do
Mill Creek	50 00	do
Edinburg	40 00	do
Woodstock	90 00	do
Winchester	35 00	do
Lovettsville	35 00	do
Martinsburg	65 00	do
Shepherdstown	65 00	do

I acknowledge further the following receipts, viz: —Mt Crawford, for Japan Mission, \$12; Martinsburg, for Milton, Pa., \$3.43; and from Shepherdstown, special thank-offering for Missions, \$30.

J. A. HOFFERINS,
Martinsburg, W. Va. Treasurer.

LETTER LIST.

Allabaugh, J, Apple, Rev Dr T G.
Bender, J, Bowers, Rev A J, Baughman, D B.
Bair, G A, Bowman, J C, Bescher, W H, Binkley H K, (3), Brown, Z T, Brown, Rev I G, Bahner, Rev F J, Bieller, F Brinkerhoff, B.
Carn, A H, Ciena, W R, Clouser, Rev W C, Christ, I F, Coulter, E, Clegens, L.
Mell, M, Doyle, L, Diefenbacher, Rev E H, Diefenbacher, Rev D S.
Evans, Rev L K, (2), Eaton, C T, Eisenberg, Rev S H.
Funston, J A, Faust, F, Fandis, J L, Furst, T J, Fisher, A, Ferrer, Rev B B, (2).
Griffith, M A, Gerhart, H L, Gutelius, S A, Good, Rev Dr J H, Griesemer, C A, Gerhard, Dr J Z, Gerhart, Rev R L, Grady, H H, Grob, Rev M.
Hensell, Rev L M, (3), Haugh, T J, Hoffmeier, Rev T F, Harnish, D N, Hartzell, Rev G P, Hess, J S, Houtz, Rev A, Horn, R P.
Isenberg, E.
Johnson, W J, Johnson, Rev J O.
Kremer, Rev A R, (2), Koch, G E, Keim, J H, Kerschner, Rev J B, Koch, H F, Knappenberg, Rev J W, Kohler, Rev F S, Kretzing, Rev J, Kremer, Rev B N.
Lineweaver, Dr, Long, Rev H F, (2), Lantz, W H, Lefevre, Dr J, (2), Long, W I, Leinbach, J G, Landis, Rev W M, Long, Rev S C, Leader, Rev D H, Leidy, J H.
Moore, J W, Miller, D, (2), Mears, J T, Mengle, D H, Millerson, L K, Miller, B F, Mauger, Rev S P, Millett, Rev J K, Miller, Rev J D, Mohr, Rev F G.
Noll, A W, Niekay, A J, Nagle, J C, (2).
Peters, W J, Paxson & Co.
Reesor, B F, Reitzel, L, Roeder, Rev S M, Rosstetter, Rev R T, Roeder, N C, Reiter, Rev C, Riegel, M J, Rinker, R R.
Scottlemeyer, O I, Steckel, A P, States, G W, Saxman, D J, Shaw, Rev S, Schwalm, A A, Skyles, Rev N H, Spielman, J O, Stein, C, Sangree, Rev W H, Saylor, S M, Smith, R H, Skinner, Rev J R.
Thomas, E J, Thomas, Rev C, Twitmyer, J V, Tobias, Rev D C, Trester & Co, J B.
Wolf, J, Wagner, W, Weber, Weber, P M, White, G F, Wiart, Rev J F, Wanner, Rev A, Woleslagle, E G, (2), Whitmore, Rev D M, Wolbach, Rev J, (2).
Young Men's Christian Association, Yoder, N. D.

Business Column.

To Subscribers.

PLEASE EXAMINE YOUR LABEL

AND

Renew Your Subscription!

A Suitable Christmas Gift, A Year's Subscription to the MESSENGER.

IMPORTANT NOTICE.

The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is again called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within sixty days, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

WARD & DRUMMOND'S
Christmas Cards for 1879, \$1.00 per hundred.
" " " 1880, 2.00 " " "
" Christmas Services," (Whitmer), 50c. per doz.
" " " " " " " 25c. " "

Address Reformed Church Publication Board, 907 Arch Street, Philadelphia, Pa.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cents per dozen, postage 2 cents; or \$2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	\$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 60 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz: Hymns and Chants for S. Schools from \$3.50 to \$3.00 per doz.

The Golden Censer, Roan, \$1.00 to 0.75

" " Roan emb. gilt, 1.25 to 1.00

" " Int. Mor., 1.75 to 1.50

" " Turkey, 2.50 to 2.25

Psalms & Hymns, Emb. Leather, 0.75 to 0.65

" " gilt, 1.00 to 0.90

" " Int. Mor., gilt, 1.50 to 1.25

" " Tur. gilt or ant., 2.25 to 2.00

(Large Size) Plain Sheep, 2.00 to 1.75

" " Roan Emb., 2.25 to 2.00

" " Int. Turkey gilt, 4.00 to 3.50

" " Real " 5.00 to 4.50

New Hymn Book, Roan Emb. 1.00

" " " gilt, 2.25 to 1.50

" " Int. Turkey, 3.75 to 2.50

" " Real Turkey gilt, 4.50 to 3.50

Forms and Hymns, Roan Emb., 1.50 to 1.25

" " " gilt, 2.50 to 1.75

" " Int. Turkey, 4.00 to 3.00

Youth's Department.

SWEET SUMMER IS GONE.

There's a purple tint on the woodland leaves,
And the winds are up all day;
There's a rustling heard in the yellow sheaves,
And it seems to sadly say,
"Sweet summer's gone away!"

In the wrinkled brook no roses peep,
And the bees no longer stray,
And the butterflies have gone to sleep,
And the locust trills all day
Sweet Summer's gone away!

On the browning fields the spider spins
Where the lambs no longer play,
And the cricket now his chirp begins,
And the quail is whistling gay,
Sweet summer's gone away!

There are loving arms for baby dear,
Though the skies are chill and gray,
And a cosy home-nest all the year,
And sweet kisses every day—
Though summer's gone away.

—GEORGE COOPER, in the Nursery.

BOB'S TALKING LEG.

"That wooden leg of yours must be rather inconvenient."

"Maybe, sir; but I walk with it better than when I had the nat'ral pair complete."

Bob was our crossing sweeper, and a sort of public messenger—self-established, but recognized in time as one of the institutions of the Bank. The road just opposite our main entrance was rather wide for a country town, and it was here Bob kept a path carefully swept in all weathers.

When employed by the Bank or one of the tradesmen with a message, Bob would leave his broom leaning against the letter-box, and go on his way quite certain that the most mischievous boy in the place would not interfere with it. Bob was so good-natured and kind to all that even his broom was respected.

He was a bit of a character, and generally wore a post-boy's cap and an old red hunting-coat when on duty. But these were only sort of trade signs; and work done, Bob put aside his "uniform" and assumed the garb of a respectable laborer.

And a laborer he had been once upon a time—a man well known in the town, and not a little notorious for his drinking; but he shall tell his own story. Listen to him as he relates it to me.

"Walk better with a wooden leg than with two sound ones!" I said; "how can that be? I cannot fancy a wooden leg would be better than either of mine."

"I was not speaking of your legs, sir," replied Bob, drily, "but of the pair I had. They were not given to walking very straight."

"That must have been your fault, Bob," I said.

"Well, yes, sir," he said, "of course it was; but I was speaking in a sort of meddlesome way, you see."

"I hear you are fond of metaphor," I returned; "but tell me about this leg of yours. How did you get it?"

"Drink gave it to me," replied Bob, "and I must say that it ain't very grateful to drink in return; for although it makes noise enough in ornirary, it knocks double as loud whenever I'm nigh a public house. It says 'don't' as plainly as you can, sir—meaning, don't go in. I was once nearly led back into the old ways, and was going into 'The King's Head' with a friend, as I hadn't seen for years, but this leg wouldn't go in; t'other went over the step right enough, but the wooden one tripped up, and down I went. 'All right,' I says, 'you knows how I got you, and I'll go back again,' and out I went dragging my friend with me.

"Of course," he added, "I don't mean to say as the leg knows it's doing, that's my meddlesome way of speaking; but it's there, and it is always stumping out the same story, 'Don't drink, don't drink.' Just you listen to it."

He stumped rapidly up and down in front of me, and really the leg and his sound foot gave out sounds not unlike the words he had spoken.

"You hear, sir," he said, "the wooden leg says 'Don't,' and t'other says 'drink.' Put 'em both together, and you've got good advice—'Don't drink!'"

"Undoubtedly," I replied, "but will

you tell me how you came to lose your limb? It is a quiet day, and you are not likely to be interrupted for a few minutes."

"It's soon told," said Bob. "Eight years ago I was a bricklayer's laborer, a smart, active fellow when I hadn't a drinking fit on; but I used to break out for the week and fortnight at a time, and leave my work, and starve them at home in the way of drunkards generally. When the drink's in, kindness and love and industry is out, which is a meddlesome I'll thank you to make a note of."

I promised not to forget it, and with his hands crossed on the top of his broom he went on with his story.

"When sober, I worked as a runner. I headed a gang of laborers, and timed 'em as it were. If there isn't a runner, they don't keep up the work, and get into confusion. One day, when I was a little the worse for drink, I went to the works, and kept at it all right until 11 o'clock, when a man from a public house close by came round. I had two pints of him, and that, with what I had taken, finished me. The next time I went up the ladder I lost my hold, and the sky seemed to turn right over; then I heard a shout, and I lost my senses."

"When I came to," he said, "I found myself in a bed at the hospital, with a sensation of being as helpless as a child. At first I didn't feel any pain, but soon my leg began to throb, and I was going to put my hand down, when the nurse as was close by, stops me. 'Don't touch it,' she said, 'you've injured yourself.' They gave me some medicine and it soothed me and I went off to sleep. When I awoke again several grave-looking gentlemen were standing about the bed talking, but they stopped as soon as it was known I was awake. I asked for my wife, and they said she would soon come to me. To cut a long story short, sir, one of the kindest told me that my leg must be taken off, or I should lose my life. 'And what am I to do in the world with one leg, sir?' I asked."

"He told me to leave all to the wisdom of God; but I didn't know much of religion then, and found no comfort in it. That night they gave me something, and I lost my senses. While I was in that state my leg was taken off, and I shan't forget the feeling when I came round and found it gone."

"And yet it wasn't exactly the feeling in the leg that told me so, for at first I fancied it was there; and what is more, I feel it now, and a very curious thing it is. But I'll get back to the hospital, where, after my leg was taken off, my poor wife used to come and cry over me as if I had been the best of husbands, instead of one of the worst; but women, speaking in meddlesome, are angels on earth, they are."

"With my wife a gentleman used to come. He was grave and quiet and kind, and I recognized him through having often seen him down our street visiting the sick and poor. I wouldn't have nothing to do with him in the old days, but lying there maimed and helpless, I was glad enough to listen to him, and I'm thankful to this day that I did so; for there I first really understood what salvation through the Saviour meant for me and other sinners, and learnt to see the blessings of a sober life."

"I was a long time getting well, for my constitution was terribly cut up, and it was supposed at one time that I could not live; but prayer and faith saved me, and I got about at last, full of good resolve and hope for the future."

"Being only a laborer, I wasn't fit for much with a wooden leg; so after casting about, I thought I'd take this crossing—the man who had it afore having just died of drink—and try to get a little public messengering. The young gentlemen inside the bank has their little joke, and calls me the 'Dot and carry one,' but I don't mind that. I shall not object to my leg so long as it keeps on saying, 'Don't' and the other leg may say 'drink' as often as it likes—Don't drink. I've told lots of people what my legs say, and some as do drink thinks it funny to call me 'the man with the talking leg.'"

"And this wooden leg have done some good to others. When I came out of the hospital and stumped around to my mates, and told 'em what I'd suffered, and that I'd signed the pledge, five of 'em did the same, and three have kept it to this day. The other two went back and one is dead, and t'other nobody knows where. He left a wife and three children behind him."

"When I first took my stand here I got hardly any messages. I had a bad name and people mistrusted my leg, but when they got to know that it was a leg that wouldn't go into a public house, work began to roll in. On Saturday I'm running about all day, and I lose a lot at the crossing, no doubt; but the messenger money is fairly earned, while a shilling a day gained at the crossing is very fair pay. I sweeps it in the morning about seven, then again at nine, and so on every two hours if I am here, and if you put it all together you won't make more than an hour's fair work at it. I like the messengering as it's honest labor, and I'm trusted, and it fits in with t'other, so that I'm hardly ever idle."

"And what do you make per week?" I asked.

"One way and another, about as much as I did as a laborer," Bob replied; "and the missus does a bit of washing and clear-starching" (Bob himself was renowned for the linen he wore), "and we've got three children, and a little picture of a home. Mr. Sawyer, the photographer, he took me here one morning, and he put a lot of my pictures in his window. I've got one at home he gave me, but it ain't quite right. He ought to have done the jacket red, and it came out white; but the leg is took splendid, and that is the chief point. They do tell me that the publicans hate the very sound of my leg, as the very noise it makes is a sort of accusation against 'em, and I do know that it is often cast into their teeth by angry customers."

"So you see, sir," said Bob, in conclusion, "that I walk better in every way since I had this wooden leg, and I'm content to travel so until it shall please God to call me away to heaven where Jesus has perfected all things, and where He will reign forever."

A voice from a house on the opposite side called Bob from me, and I walked away, musing upon what I had heard. The story was not without profit to me, and I trust it will be of benefit to the reader who has yet to realize the deadly work drink is everywhere doing in this fair land of ours.—*The British Workman.*

A SPIDER STORY.

One chilly day I was left at home alone; and after I was tired reading "Robinson Crusoe," I caught a spider, and brought him into the house to play with. Funny playmate, wasn't it? Well, I took a wash-basin, and fastened up a stick in it like a vessel's mast, and then poured in water enough to turn the mast into an island for my spider, which I named Crusoe, and put him on the mast. As soon as he was fairly cast away, he anxiously commenced running round to find the main land. He'd scamper down the mast to the water, stick out a foot, get it wet, shake it, run around the stick and try the other side, and then run back to the top again. Pretty soon it became a serious matter to Mr. Robinson, and he sat down to think it over. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry, I put treacle on the stick. A fly came, but Crusoe was not hungry for flies just then. He was homesick for his web in the woodshed. He went slowly down the pole to the water, and touched it all around, shaking his feet like pussy when she wets her stockings in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top, and commenced playing circus. He held one foot in the air, then another, and turned around two or three times. He got excited, and nearly stood on his head before I found out what he knew, and that was this, that the draught of air made by the fire would carry a line ashore on which he

could escape from his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in the woodshed again.

AN INDIAN GAME.

When not on the war-path, or engaged in hunting, Western Indians spend much of their time in various games or contests of skill. Of these contests one of the most popular is flying the arrow, a sport to which the Indians of all tribes devote considerable time and attention.

When this game is proposed, each of those who wish to join in it lays on the ground something of small value, such as a pipe, quiver of arrows, a bow, spear, tobacco pouch, or knife, and when all have been collected, the value of the whole makes a prize well worth trying for.

Then bows are carefully examined, a dozen of the best arrows in the quiver selected, and the first of the competitors steps out in front of the rest, and prepares to shoot, not at a mark, but straight up into the air. His object is to have as many arrows in the air as possible at the same time; and he who can send up the greatest number before the first touches the ground, wins the game and all the prizes.

But few of the most expert of the Indian bow-men have been known to put more than ten arrows into the air at once, and to do even this requires extraordinary skill and strength. The arrows, ten or twelve in number, are held in the hand that grasps the bow, and the rapidity with which each is fitted to the string and sent upward is truly wonderful.—*Harper's Young People.*

A LITTLE CHILD'S FANCIES.

I think that the world was finished at night,
Or the stars would not have been made;
For they would not have thought of having the light,

If they hadn't first seen the shade.
And then, again, I alter my mind,
And think perhaps it was day,
And the starry night was only designed
For a little child tired of play.

And I think that an angel, when nobody knew,
With a window pushed up very high,
Let some of the seeds of the flowers fall through,
From the gardens they have in the sky.

For they couldn't think here of lilies so white,
And such beautiful roses, I know;
But I wonder, when falling from such a height,
The dear little seeds should grow!

And then, when the face of the angel was turned,
I think that the birds flew by,
And are singing to us the songs they learned
On the opposite side of the sky.

And a rainbow must be the shining below
Of a place in heaven's floor that is thin,
Right close to the door where children go,
When the dear Lord lets them in.

And I think that the clouds that float in the skies
Are the curtains that they drop down,
For fear when we look we should dazzle our eyes,
As they each of them put on their crown,

I do not know why the water was sent,
Unless, perhaps, it might be
God wanted us all to know what it meant
When we read of the "Jasper Sea."

—Wide Awake.

WHAT A SMILE DID.

In a little red brick house in our village lived Gertrude White, a sweet little girl about nine years old. She was a general favorite in Cherryville. But she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow-head" whenever they met. Then she would pout and go home quite out of temper. One day she ran up to her mother in a state of great excitement, "Mother, I can't bear this any longer," she said; "Will Evans has called me 'Old Tow-head' before all the girls."

"Will you please bring me the Bible from the table?" said the good mother. Gertrude silently obeyed. "Now will my little daughter read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted and oppressed, yet, "opened not His mouth."

"Mother," she asked, "do you think they called Him names?" and her eyes filled with tears as the sorrow of the Son of God was brought before her mind.

When Gertrude went to bed that night, she asked God to help her to bear with meekness all her injuries and trials. He delights to have such petitions.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she had formed, she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if, indeed, he felt any inclination; but he watched her till she had turned the corner, and then went to school in a very thoughtful mood.

Before another week passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was very ready to forgive, and they soon became friends, Will saying: "I used to like to see you get cross, but when you smiled I couldn't stand that." Gertrude told Will of her mother's kind conversation that afternoon, and of its effect upon her; Will did not reply, but his moistened eyes showed what he felt, and he said he would never call her names again.—*From "Little and Wise," by the Rev. Dr. Newton.*

Pleasantries.

They were on their wedding tour, and she said: "Darling, why did you choose me?" "I saw you sweeping the library one day." "Then you chose me because I did not disdain the broom?" "No; but because you could not handle it well."

A certain English general, being at the point of death, opened his eyes, and seeing a consultation of four physicians, who were standing close by his bedside, faintly exclaimed, "Gentlemen, if you fire by platoons it's all over with me," and instantly expired.

A Galveston school-teacher had a great deal of trouble making a boy understand his lesson. Finally, however, he succeeded, and, drawing a long breath, remarked to the boy: "If it wasn't for me, you would be the biggest donkey on Galveston Island."

"My dear," said a sentimental maiden to her lover, "of what do these autumnal tints, this glowing baldrick of the sky, this blazing garniture of the dying year remind you?" "Pancakes," he promptly answered. And then she realized, for the first time, that two hearts did not beat as one.

An old farmer's wife, who had a servant that was notorious for breaking dishes, on one occasion fell asleep in Church; during her slumbers her elbow unluckily overturned a Bible, when, to the amusement of her fellow-worshippers, she was heard to mutter in a very audible voice, "Another bowl, ye hissie."

Dear Father—I like college first-rate, but it will be a couple of weeks before I can feather an oar just right. Tell mother to send me a double pair of pants. I slid for third-base on my best ones, and they look like a campaign banner after a gale. It's lucky I practised on your meerschaum before I came. It's awful strong tobacco they sell here. Affectionately your son, James Fresh.—*New Haven Register.*

A sad looking man went into a Burlington drug store. "Can you give me," he asked, "something that will drive from my mind the thoughts of sorrow and bitter recollections?" And the druggist nodded, and put him up a little dose of quinine, and wormwood, and rhubarb, and epsom salts, and a dash of castor oil, and gave it to him, and for six months that man couldn't think of anything in the world except new schemes for getting the taste out of his mouth.—*Burlington Hawkeye.*

THE MARKETS.

Philadelphia, Dec. 11, 1880.
[The prices here given are wholesale.]

BRANDS.—We quote the general range of prices as follows: Super, \$3.75; winter extra, \$3.75; Pennsylvania family, \$3.12 to \$5.50; Ohio and Indiana do., \$5.50 to \$6.25; St. Louis and Southern Illinois do., \$6.50; winter patent, \$6.50 to \$7.75; chiefly \$6.75 to \$7.50; Minnesota clear, \$5.25 to \$6; do. straight, \$6.60 to \$6.80; do. patents, \$7.80 to \$8.25. Rye Flour was quiet at \$5.25 for good Pennsylvania. Buckwheat Flour was in light supply and firm at \$2.35 to \$2.50 per cwt., as to brand, with sales chiefly at \$2.35 to \$2.40.

WHEAT.—Sales reported comprised 500 bushels No. 2 red, in elevator, at \$1.15, 500 bushels do. do. at \$1.19; 1,000 bushels do. do. fresh, at the elevator, at \$1.19; with \$1.19 bid and \$1.20 asked for round lots December, 15,000 bushels do. do. at \$1.20; 15,000 bushels do. do. at \$1.21; 30,000 bushels do. do. at \$1.21; 45,000 bushels do. do. at \$1.21, and 5000 do. do., after the second call, at \$1.21; 5,000 bushels February at \$1.23; 25,000 bushels do. at \$1.23, and 5,000 bushels do. at \$1.24, with \$1.24 bid and refused after call, the market closing strong. Shipments, none. Stock in elevators, 1,263,610 bushels.

CORN.—Sales reported comprised 3 cars of old high mixed, in grain depot, at 50¢; 1 car steamer, track, at 53¢; 2 cars do. do., at 54¢, and 3,000 bushels rail Delaware, track, late yesterday at 54¢, quoted firm at that to-day, and 10,000 bushels rail mixed January. **ORANGE.**—Sales reported comprised only a few cars, on the spot, on a basis of 41¢ for rejected and 44¢ for No. 2 mixed; 45¢ for No. 3 white; 46¢ for No. 2 do., and 47¢ for No. 1 do. (the latter being scarce, and 5,000 bushels No. 2 white, January, at 46¢.

RYE.—The general quotation was 95¢ to 96¢.

GROCERIES.—Coffee.—Only 150 bags Rio changed hands in lots at prices ranging from 10¢ to 12¢, as to quality. Raw Sugars were firm under light offerings at 7 1/2 to 11 1/2¢ for fair to good refining muscovades. Refined Sugars were firm and active at 10¢ for cut loaf, crushed and powdered; 9¢ for granulated; 9 1/2¢ for mould A, and 9 3/4¢ for standard A. **PROVISIONS.**—We quote Mess Pork at \$13.50 for old and \$15.25 to \$15.50 for new; shoulders, in salt, 5¢; do. smoked, 5 1/2¢; do. pickled, 6 1/2¢ to 6 3/4¢; do. smoked, 7 1/2¢; pickled bellies, \$1.20 to \$1.30. Loose Butchers' Lard at 8 1/2¢; prime steam do. at 9¢; city kettle refined do. at 9 1/2¢. Beef Hams at \$18 to \$18.50; smoked Beef, 12 1/2¢ to 13 1/2¢; smoked Hams, \$1.10 to \$1.15; sweet pickled Hams at 7 1/2¢ to 8 1/2¢, as to average, for old; extra India Mess Beef at \$17.50; city family do. at \$11.50 to \$12, and packet do. at \$10.50 to \$11, f. o. b. City Tallow scarce at 6¢.

BUTTER.—We quote creamery fancy at 35¢ to 36¢; do. good to choice, 32¢ to 34¢; Bradford and York State tubs, extras, 29¢ to 30¢; do. firsts, 26¢ to 28¢; do. firsts, extras, at 25¢ to 26¢; Western dairy, extras, at 28¢ to 29¢; do., good to choice at 20¢ to 26¢; factory-packed extras, 24¢; good to prime, 18¢ to 22¢; fair to good do., 16¢ to 18¢. Rolls.—Choice, 24¢ to 25¢; small selections, 1c. higher; good to prime, 19¢ to 23¢; common to fair, 12¢ to 15¢. **PRICES.**—Pancake, 16¢ to 18¢; do. firsts, 32¢ to 35¢; do. seconds, 25¢ to 30¢.

EGGS.—Really fresh Western were quoted at 31¢, and some choice Ohio 32¢, and Pennsylvania and near-by stock was quiet at 32¢.

CHEESE.—We quote New York full cream, choice, at 13¢ to 14¢; do. fair to good, 12¢ to 13¢; do. Ohio, flat, fine, late-made, 12¢; selections, 13¢; do. fair to prime, 11¢ to 12¢; half skims, 10¢ to 10 1/2¢, and Pennsylvania skims, 10¢ to 11¢.

DRESSED HOGS were steady at 5 1/2¢ to 6¢.

POULTRY.—We quote live Chickens at 7¢ to 7 1/2¢; Ducks at 8¢ to 9¢, and Turkeys at 9¢; dry picked Chickens, 9¢ for best Western, 9¢ to 10¢, good to prime do. at 8¢ to 9¢; scalded and inferior at 6¢ to 7¢. Dry-picked Turkeys, 9¢ to 11¢; chiefly 10¢; scalded do., 7¢ to 9¢.

HAY AND STRAW.—We quote prime York State and No. 1 Western Hay at \$22 to \$23, chiefly at \$22.50 to \$23 for No. 1; No. 2 and prime mixed Western, \$21 to \$22. Rye Straw at \$23 to \$25, as to quality, the latter free from wood. Wheat do., \$12, and Oat do., \$13 to \$15 per ton.

SEEDS.—Clover was steady at 7¢ to 7 1/2¢. Flax \$1.30 for pure.

FEED was sales of 1 car fine Shipstuffs at \$17, and 4 cars winter wheat Bran at \$18 to \$18.50, as to quality, chiefly at \$18 to \$18.25.

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